# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor. "NO UNION WITH SLAVEHOLDERS." JAMES BARNABY, Publishing Agent.

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THE ANTI-SLAVERY BUGLE,

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☞ We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

☞ Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to JAMES BARNABY, Publishing Agent.


## THE BUGLE.

A friend has furnished us with the following sketch of remarks of Mr. Burleigh, made directly after the reading of the Annual Report at our late anniversary at Mount Union. They are important as encouraging and suggestive of the work abolitionists have now to perform.

### Remarks of C. C. Burleigh.

MR. BURLEIGH commenced by saying I do not propose especial order or method in the remarks I may make, but will refer to some sentiments contained in the Society's Annual Report, to which you have just listened. You are very properly called upon to make this work individually your work and it is time you should do so, for there has been labor enough bestowed here for us to realize an abundant harvest. Cannot this now be done. I believe it can, for I believe you love the cause of the slave and are convinced of the excellence and truth of these principles and if you have in your hearts the pure principles of this cause you must continue in it bearing abundant fruit. The Society erects the standard and individuals must rally round it. Occasional or periodical meetings, and truthful addresses are alone inadequate to sustain this cause. You need the free circulation of Anti-Slavery periodicals. This will lighten every other department, and in fact prepare the way for their successful advancement.

The Anti-Slavery Press must put in the subsoil plough and prepare the ground for the seed sown by the living speaker. Another suggestion of your committee is, that you provide means for the more successful prosecution of the work of Lecturing in those fields yet unoccupied or partially explored. This is a most important duty and in its discharge you may realize most triumphant results. It was thus that your attention was called and your minds enlightened and your hearts made to feel the enormity of the slave system, and it is by this means in a great measure that you are made to continue in well doing. Do then as you feel the importance of having speakers for yourselves, provide the means necessary for the Ex. Com. to send them to others. Again you may do much to help forward this cause in the private circle. Discountenance the spirit of caste and create a public sentiment that will do away the pains and penalties now inflicted for helping the outcast. The slave relys upon you not only for aid to help him in his flight; to feed and clothe him, but that you do more than this, by creating a public sentiment that will make the Slaveholder pursuing him, feel that he is out of his sphere in this pursuit. Let him understand that this is not the place for him.

There are many men who are not Anti-Slavery and who are not satisfied with our movements who can yet see the abominable nature of the Slaveholders claim and the Laws that recognise it. They know there is a truth higher than the fugitive slave laws, and their influence will often be united with ours in controlling public sentiment for the right.

Even now the Slaveholder dos not often risk his own person among you, they send very prudent men for this business. Loud in their pretensions of valor, though they be, real fire eaters by profession, they are careful to take the brand by the cool end, and bite it off about an inch from the hot end. After all their boasting they conclude discretion is the better part of valor. Those hunters of William and Ellen Crafts, backed though they were, by Fillmore and Webster, with the Army and Navy at their command, when told by Wm. Crafts that it was unsafe for them to cross his threshhold, dared not to do it. They were not however restrained by the motives I could have wished, or influenced by the measures I would recommend.—There are two kinds of Non-Resistants. One kind with revolvers, dirks and bowie knives wish to be held that they may not hurt some one, and if this favor is not done them, they will prudently take themselves away. This was the kind having influence with those Georgians who pursued William and Ellen Crafts. Boston has had too much credit in that affair. She did less to resist them than many have supposed. Let it but be understood that the public sentiment is opposed to the slaves, return to his claimant and you will find very few willing to obey any law for that return. Southern Chivalry is always violent if you keep it away from the smell of your powder, but in real danger they are usually quite prudent. The firm gaze of an honest man they always shrink from, this will ever awe them and prevent the execution of the Fugitive Slave Law There are some men scattered over this country who have determined they will by all means oppose the execution of this law and wherever such men dwell, an influence is exerted that the slave catcher fears to meet. They went to Boston because Daniel Webster was there, and similar poluting influences; because they thought State Street had over topt Faneuil Hall. But even then they were obliged to put Boston Court House in chains before they dared to deliver a man to be a slave, and then it must be a deed of darknes and they skulked away between moon down and sun rise, becuse in Boston we have such men as William Lloyd Garrison and Wendell Phillips and in Boston lived the spirit that actuated these men & they feared its potent influence. I should like to see Daniel Webster carry out his law of treason. Why they have tried the charge of resisting a public officer with a packed jury and an infamous Judge and could not even convict a poor despised colored man, a runaway slave, with Mr. Commissioner Curtis to swear one day that black was white and another that white was black and that six and a half feet was four feet nine inches. No, friends, you do not need revolvers or Bowie Knives or Bludgeons, there was none needed when Shadrack was taken from Pat. Riley. Let us rather create a public sentiment for Liberty that will awe and comfort the pro-slavery spirit and remove it from the hearts of those arrayed against us. But can Millard Fillmore bring his armies and suppress the spirit of liberty. I think he had better keep his armies were they are, for if he should bring them here to hunt fugitive slaves, I fear before the people were converted to our sentiments they might find these Shadracks hedged around with bristling bayonets though which they might not penetrate to fine a slave. Mr. Fillmore I think has some shrewd supposition of this, and so confines himself to proclamations. This then is our work not only by the public press by the living speaker but in private circles, wherever we are, let us so impregnate the moral atmosphere of the entire country with the spirit of Liberty, that Slavery shall wither and die and universal Liberty pevade the land.

### New Constitution of Indiana.

A separate vote was given for the adoption of the clause of the Constitution of Indiana, excluding the colored people from the State.

The proclamation of Gov. Wright just issued gives the result of the vote as follows:

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| For the Constitution, | 110,580 |
| Against the Constitution, | 27,173 |
| Majority for the Constitution, | 83,207 |
| For Negro Exclusion, | 111,304 |
| Against Negro Exclusion, | 21,125 |
| Majority for Negro Exclusion, | 90,096 |

We have already published the article but we again insert it. It should be kept before the eyes of the world till shame shall compell them to obliterate it.

Sec. 1. No negro or mulatto shall come into or settle in this State after the adoption of this Constitution.

Sec. 2. All contracts made with any negro or mulatto coming into this State contrary to the foregoing section, shall be void; and all persons who shall employ or otherwise encourage such negro or mulatto to remain in the State, shall be fined in any sum not less than ten dollars nor more than five hundred dollars.

Sec. 3. All fines which may be collected for a violation of, the provisions of this article or any law which may hereafter be passed for the purpose of carrying the same into execution, shall be set apart and appropriated for the colonization of such negroes and mulattoes, and their descendants, as may be in the State at the adoption of this Constitution, and may be willing to emigrate.

Sec. 4. The General Assembly shall pass laws to carry out the provisions of this article.

We have received the following, on the subject, from one of our subscribers in Indiana.

### THE DEGRADATION OF INDIANA.

JAY Co., Indiana, 8th mo., 20th, 1851.

FRIEND MARIUS: The deed is done. Indiana is to be numbered with the vilest, because one the most oppressive of her sister states. The adoption of the clause providing for the exclusion of colored citizens renders it just to class Indiana henceforth with the slave states. I verily believe had the Convention presented the question of slavery itself, it would have carried. Still there are localities where this shameful edict can never be executed. Public sentiment will nullify it. An encouraging fact to the friends of truth showing that its success depends not upon constitutional provisions or legislative enactments but upon the intelligence and virtue of the community. The people in many places were better than their laws. Hence our old black laws have there lain a dead letter upon our statute book, and so it will be with this.

It is a great stretch of power in any body of people to undertake to prescribe limits to others saying thus far they may go in relieving the necessities of God's suffering little ones. It is so great that the true friends of humanity will not abide by it, though the majority in favor of it, be ever so great.—Government should be instituted to protect the rights of all alike, and this once done we will then cease to have such disgraceful enactments. In Wayne Township, Wayne Co., where are two Yearly Meetings of friends held, and where *near two thirds of the voters* are members of these Societies, the vote was quite close, being only ten of a majority against the disgraceful act. These are the societies who boast of their testimony against slavery. Yet with the priest and levite, passing by on the other side of those who are in a condition to want their help. Doubtless a great majority of the voters in this state are those who make a profession of religion and belong to some church, yet they can vote to exclude a portion of their brethren from among them. Heartless and hollow indeed must that profession be, to make its devotees act so deman like, yet it is even so. Thine for the slave, though church or government perish.

J. Y. HOOVER.

### Emancipation in the West Indies.

The following is from the Christian Watchman. When shall we celebrate the funeral obsequies of *American slavery?* Precisely when the Christian Watchmen of this land shall sound the alarm, and by their declaration of truth unite their powers for its destruction. Now they find it much more agreable to sound the praises of those who fought the good fight, that preceded West India emancipation, than to do battle with slavery as *it is with us to-day.* Lineal descendants are they of those who built the tombs of the dead prophets, but stoned and crucified the living. The walls of "our American Zion," whose praises are weekly sung in our thousands of temples, are the bulwarks of slavery. The church members whom their walls enclose, are hid behind them from the shafts of truth. And the eyes of the traitors on the watch-towers are turned not towards unrighteous and tyrant men, but with fear and jealousy ever towards the faithful advocates of human liberty.

When the churches, now the enemies of truth, shall surrender their strong-hold, and enlist on the side of freedom, then we will sing the dirge of slavery here—bury deep all its accursed insignia of whips and chains—then shall peal forth the joyous anthems of the free—Glory to God in the highest—peace on earth—good will to men.

Rev. Mr. Oughton, English Baptist Missionary to Jamaica during the last sixteen years, is now on a tour of the States, and has been a few days past in this city. Sabbath before last, he preached in the First Baptist church, Rev. Dr. Neale's; and in the evening gave an account of the deeply interesting scenes which occurred in Jamaica, at the time of the final emancipation of the slaves on that island, in 1838. In the course of his remarks he described the entire failure of the apprenticeship system, and the desire of the Colonial legislature, consisting of the slaveholders themselves, that it might come to an end. Mr. O. was present at one of the famous midnight prayer meetings of the pious slaves, held to usher in, in a most appropriate manner, the ever memorable First of August. The time at this meeting was principally spent in remarks and audible prayer by the pastor, until ten minutes before twelve o'clock, when all prostrated themselves on their knees in silent devotion, supplication and gratitude, to their Almighty Deliverer. When the clock struck twelve, the congregation, consisting of several thousands, arose and broke forth spontaneously in singing—"Praise God, from whom all blessings flow," &c. The next evening another prayer and conference meeting was held, near the close of which, somewhat to the surprise of the pastor, a large, black, gloomy looking coffin was brought into the meeting-house and placed on a bier in front of the pulpit. On the top of the coffin was engraved—"SLAVERY DIED FIRST OF AUGUST, 1838." They then cast into the coffin the various insignia and accompaniments of slavery. One threw in a pair of handcuffs, another a set of shackles, another a chain, a fourth the lash of a whip cut into a number of pieces, followed by the handle of the same, which a strong man, over his knee, cracked into slivers; then by torch-light the coffin was carried, with a mock solemnity, to one of the most dismal spots in the neighborhood, and there buried in a deep grave, after which, in the open air, and in the midst of a dense forest, the congregation united again in singing the Doxology in long metre, "Praise God," &c.

Mr. O. stated that the next day an incident occurred equally expressive of the joy, gratitude and domestic happiness which liberty had brought to the slaves. Thirty couples, attended by twice the number of groomsmen and bridesmaids, appeared on the grass-plot in front of his house, the church not being large enough to accommodate them, to be united in holy wedlock. A more joyous wedding never occurred.

SINGULAR AFFAIR—*Capture of a Fugitive Slave.*—On Friday evening, just as the steamer Jenny Lind was about starting for Stockton, three men came down the wharf, urging along at a rapid rate a negro who was in their hands. They were armed with revolvers, and the negro was wounded, he having been fired at in his capture, somewhere on the outskirts of the city. The whole party went on board the Jenny Lind and started for Stockton. It is said that the negro was a fugitive slave.—*Alta Cal. 1st.*

THE INDIAN DIFFICULTIES.—The Indian difficulties are fast lessoning in importance. A few skirmishes have occurred in various parts of the Northern districts, between the more hostile tribes and the militia forces, but the Commissioners entertain strong hopes of establishing permanent quiet and amity.

### Land Freedom---Inalienable Homes for the Millions.

Gerrit Smith has recently issued an address vindicating his views on political topics. The address is a long one and is characterised with the author's usual candor, philanthropy and ability. On the great question of Land Reform, Mr. Smith says:

*Land Monopoly is another of these crimes.* The right of every man to his needed share of the soil, is as inborn, inalienable, and absolute, as his right to life itself; and the world has suffered more wrong and wretchedness from the violations of this right than it has even from slavery. Indeed, the robbing of men of their liberty is but a consequence of robbing them of their land. The poverty and impotence of the landless masses, make them an inviting and easy prey of slavery. The masses, who fall under the yoke of slavery, fall under it because they are poor. Well does the Bible say: "The destruction of the poor is their poverty."—But were the equal right to the soil practically acknowledged, there would be no mass of poverty: and, hence, there would be little or no slavery—almost certainly no slavery. Stupendous, however, and everywhere practiced robbery, as is land monopoly, Government nevertheless, does not forbid it. Nay, it positively and expressly permits it. Still worse, it does itself practice it. Government is itself the great land monopolist.

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*2d. Do I mean that men have an equal right to the soil?*—Yes as equal as to the light and the air: and Government should without delay prescribe the maximum quantity of land which each family may possess. In our country, as its population is so sparse, the quantity might go as high as a couple of hundred acres. A century hence, however, and the population may have increased so far, as to make it the duty of the Government to reduce this quantity to a hundred acres. Two centuries hence, and it may, for a similar reason, be necessary to bring it as low as fifty acres. The population in Ireland is already so dense, that not more than some ten or twenty acres should be allowed to each family in that island.

The question, whether I would have the landless claim improved land, I answer—not until the stores of wild land are exhausted. The people of Ireland should be put in immediate possession of the soil of Ireland, "vested rights" to the contrary notwithstanding. In our country, such rights may be spared, for a while longer. But the day is not distant, when, if they have not been precisely and peacefully disposed of by Homestead Exemption and land limitation laws, they will be compelled to give way before that paramount natural right to the soil, which inheres as fully in every man, as does his right to himself.

Had not Gerrit Smith recently given an immense tract of land to some two hundred landless American citizens, he would now be the largest land owner in the State of New York. Mr. Smith is yet a very extensive land owner, and his testimony against the evils of land monopoly cannot be impeached by the senseless cry of agrarianism, which the opponents of reform use to frighten feeble-minded persons from an unprejudiced consideration of the subject.

We fully concur with the philanthropic Smith in his views of Land Reform and are much gratified to notice that he has devoted a large portion of his able address to the vindication of the Free Trade as well as the Land Freedom policy. These questions go hand in hand. He points out, as we have often done, the utter impossibility of any effectual reform in the expenditures of the national government, until our financial system is based upon Free Trade and Direct Taxation.

Public opinion is now hastening on all the Free Labor States, and in some of the Slave States, with mighty and resistless energy of such a change in our land tenure system as shall secure to every citizen his inalienable right to a home and land to live upon. With our abundance of unoccupied land, Mr. Smith estimates that the allotment of 200 acres to the landless will not deprive any of their equal right to the soil.

Now is the time to urge the land question upon the attention of the country. The laboring people who are to be especially benefitted by this great and beneficent reform, should look closely to their interests and see that men are not elected to office by their suffrages, who are hostile to the policy of securing to the poor and the landless that inalienable right to land to live on. The last Congress voted millions of acres of the people's land to a single company of speculators, which donation is now valued by the recipients at over $21,000,000. Equally villanous schemes of land robbery will be pressed before the next Congress. Will the people consent to this wholesale robbery of their land? Shall a single individual or a single company receive grants of land of the value of $21,000,000, while millions of the people—the real owners of the property—are deprived of their own homes and farms? The time has come when an end must be put to the land speculation business, or the people will become, in this country, as they are under the despotism of the old world, the serfs and slaves of a landed aristocracy.—*Toledo Republican.*

AN ALLEGORY.—A humming bird met a butterfly, and being pleased with the beauty of its person and the glory of its wings made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me, and called me a drawling dolt."

"Impossible!" exclaimed the humming bird; I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me I was a caterpillar. So let me give you a piece advice. Never insult the humble, as they may some day become your superiors."

### Mobs and Religion.

At a meeting convened in the town of Leesburgh, Carroll County Ohio, Isaac N. Meek was called to the chair, and A. R. Dempster appointed Secretary;—after which the tollong preamble and resolutions were adopted by a unanimous vote.

"Whereas, forty persons in the State of North Carolina having become convinced of the sinful character of the institution of Slavery, and dissatisfied with the relation the churches sustained thereto to which they belonged, did about four years ago organize themselves into a Weslian Methodist Church, and apply to the "Allegheny Conference of the Wesleyan Methodist connection of America" for a Minister to serve them as pastor, and whereas, said Coference sent Revd. Adam Crooks to labor with them, under whose care for two years said church was largely increased, and five new churches organized, and formed into a circuit, and whereas said circuit made application to the Zanesville conference for an additional preacher, thereupon the Revd. Jesse McBride was sent by said conference to travel said circuit, and on which the said McBride traveled for twenty months to the entire satisfaction of those for whom he labored, with an increase of three hundred and fifty members to the circuit; and whereas the said Crooks and McBride have been mobbed and forcibly ejected from the state of North Carolina, without law or any of its forms, and against the wishes of those for whom they labored in the Gospel, and whereas said mobs were composed of members of various popular churches, (Class leaders, Elders and Deacons) and citizens claiming the highest respectability, and whereas all this was done in open day light and winked at and approved by the officers of the law, and whereas five hundred citizens of North Carolina have by the foregoing outrages been deprived of choosing their own pastors and worshiping God according to the dictates of their consciences, Therefore,

Resolved, That those religionists who engaged in mobing said Crooks and McBride, and driving them from the State have disgraced themselves and dishonored God.

Resolved, That the government that does not protect and defend the rights of its poorest citizen is unworthy of respect and ought not to be supported. Such is *North Carolina.*

Resolved, That a National Administration that permits the rights of free citizens of the United States to be violated in the South with impunity, and at the same time is so sensitive as to issue proclamations when a single slave makes his escape in the North, is unworthy of confidence and support.

ISAAC N. MEEK, Chairman.
A. R. DEMPSTER, Secretary.

### The New Territory.

Gen. Freeman, Union candidate for Congress, in Mississippi, in a recent address said:

"That the whole vast territory of Utah and New Mexico can be converted into Slave States whenever the emigration from the South shall so give the preponderance to slaveholders that they can form constitutions allowing slavery to exist in them. He said that slaves were already in Utah; the Mormons owned them when the territorial government was established, and that active measures were now being taken in California to call a convention to revise the constitution there."

Col. Hayne, of South Carolina, a Union man, at a recent meeting said:

Within the last three months he had visited every slaveholding State in the Union, except Missouri and Arkansas. He could declare that the institution was upon an adamantine basis—it could not be overthrown so easily; and as for colonization, the civilized world has not the means of removing it. We stand stronger, this institution of slavery stands more firmly now than it ever did before. If we are in want of an outlet, Cuba is coming in. It is inevitable. Cuba, it has been said can support thirty millions of people. And when Cuba is filled up, or before, there is Mexico—inhabited an inferior race. They must give way to the Anglo-Saxon. No, sir, there is no immediate danger to slavery; and in the future, rely upon it, the South will be united when danger shall come. He therefore recommended patience and forbearance yet a little longer."

The Knoxville (Tenn.) *Whig*, edited by the notorious fighting parson, Brownlow thus defines its position in relation to the next Presidency:

"Mr. Fillmore or Gen. Scott will be the Whig candidate for the Presidency, in 1852, as all can now see. Should Mr. Fillmore be the candidate we will do battle in his cause, to the very best of our humble abilities: should Gen. Scott be the candidate, we will not support him under any circumstances whatever, leaving no confidence in the man."

It evidently regards Webster's chances as not worth counting—an "obsolete idea."

In another article in the same paper, Brownlow thus exhibits his regard for the principles of the Gospel of Christ, and what he understands by political toleration:

"We believe that the leaders of this agitation at the North, one and all, ought to be marched to the gallows, headed by Seward, Garrison, Gerrit Smith, David Wilmot, John Van Buren, Horace Mann, Bryant, *et id omne genus*, and hung by Southern negroes, with Southern *grape vines*."

Verily, this fighting person is as bloody-minded as Nero. He has one virtue, which is that *he conceals nothing.*

FRUITS OF THE KIDNAPPING REVIVAL.—A light colored mulatto boy, George Wells, 14 years old, has been coaxed away from Milwaukie, Wis., and as the last heard of him and his abductor they were going South it is believed the latter's object was to sell him into slavery.

☞ We are assured from a responsible source, says the New York *Independent*, that the facts on which the following statement is based can be depended on:

### A Methodist Church Fleeing to the City of Refuge.

A few days since I was travelling in the neighborhood of the great road (once governmental, when it was constitutional for the General government to have roads or build them,) leading from the capital of the Union to the "*frontiers.*" Here I saw what the historic page describes, but which I hoped my eyes and heart would never be pained with seeing—a church fleeing for refuge. Some on foot, leading their children by the hand, other in wagons, and following the "leading of the better providence," were forsaking their homes, lands, neighbors, and the church of their adoption, to find, under the flag of the crown, that "liberty and the pursuit of happiness" denied them under the *stars and stripes.*

Tears and sorrows were their companions. Yet hidden by their heaving bosoms, were hearts strong in the faith of the covenant-keeping God, that under a colder sky, and on a more congenial soil, his blessed manifestations they should enjoy, and their blood and the blood of their kindred and children no man should dare to claim. True, they had left farms and firesides, homes and friends but they were carrying with them the altar in the heart, and the Shekinah.

As I wished them a hearty God speed, I remembered that at the last quarterly meeting of the Methodist Episcopal Church, I had seen them surround the altar, and there commune with myself and others at the table of the Lord. I thought as I ran over the names of the remnant left, and behold, here was a large moiety of the Church—enough to form a new Church, "fleeing into the wilderness." I thought, too, of Pastor Robinson's church, in the Mayflower—that Puritan church, from the West of England, among whom were my maternal ancestors—of that church which fled to Holland, numbering with it my paternal ancestors—of the Hugenots, who found in the Georgians that freedom to worship God which France denied. A host of worthy examples came crowding into my mind: the Holy family, too, who had sought and obtained in Egypt, liberty and life, that the constituted authorities of the Fatherland had refused them; and I said to myself, they are in good company. Better to cast in my lot with these, than with the Herods, and Henrys, and Harleses, and other oppressors of God's people.

The pursuer was on their track; they were [illegible] Virginia. So, too, the minions of Herod sought for my infant Lord. I could not be ashamed of them. Before them were the wilds of Canada, and hardships, poverty, and suffering. But liberty, blessed spirit! was there also. Behind them was the hated rice-field and cotton, and slavery.

I knew where they were from, and who claimed them, and my duties under the constitution, in the mind of their claimant; but I remembered *who owned* them, having *purchased them* with *his own blood;* and no marshal's baton, no power on earth, should have persuaded or forced me to detain them a moment. Let no man talk to me of *law*, and my duties as a *law abiding* subject. I am a law abiding, and *law loving* subject, as were all my fathers before me; but my mothers have been scourged, fined, imprisoned, for refusing to obey the laws of the crown of England—*self constituted authorities of God* and their descendant honors and venerates them for their disobedience. Their blood flows freely and hotly in his veins. It curdles at the fugitive slave law, and will spill the last drop before yielding the slighest obedience to it. Law must commend itself to my *conscience* before I can *conscientiously obey it.* My conscience is not the creature of the law, but above it, beyond it, could exist without it. A violated conscience, what law can heal? Yet I would not resist *by force* this law, however hateful or odious, nor would I resist any law. It is one thing to resist, and another thing to refuse to obey. A refusal to obey may call for penalties, and stripes may be gloried in, and a dungeon become the paridise of God. R. P. S.

FREE THOUGHT AND FREE SPEECH AGAIN LYNCHED IN ALABAMA.—But a few weeks since we published an account of an atrocious outrage upon a Mr. McCoy, charged with being an abolitionist, in Pike Co., Alabama. We have below from the *Tuskegee* (Ala.) *Republican*, an account of another mobocratic assault upon this man for daring to doubt the divinity of Slavery, and daring to speak like a freeman. It is another proof of the glorious privileges of our Union.—*Pa. Freeman.*

AN ABOLITIONIST IN HOCKELTY.—On Wednesday last McCoy, the abolitionist who had been treated so like a stranger by the good people of Pike, made his appearance in our town. This news soon spread, and about a dozen of our citizens constituted themselves a Special Committee to wait upon him, and enquire into his whereabouts and business. He denied being an Abolitionist, or that he was the same man that was mucked in Pike, or that his name was McCoy. The proof, however was conclusive, and thereupon a Jury of good and lawful men was empannelled to enquire into his case, and if the facts were found against him, to assess the punishment. The jury having retired, and evidence being adduced, there was no doubt left that he was the individual that he was suspected of being. It was likewise proved that he had talked abolition the night before, (besides misbehaving in divers other ways) and that he had talked abolition that very morning in town. The verdict therefore, was, that he be taken to the town pump, and after being well pumped upon, that he be rode on a rail out of the corporate limits of the town.

## The Manifest Destiny.

From the A. S. Standard.

We said, a few weeks ago, that we would show, at some convenient season, why we were in favor of a Dissolution of the Union. There is no point in the whole circle of events and facts from which we might not set out to explain and illustrate our position. One excellent reason for our Disunionism is that we think it disreputable to be component parts of a government which has utterly departed from the ideas which created it, and perverted itself into a grand Propaganda of Slavery. We hold that the Union was framed for no such purposes, and contemplated no such results. The Constitution was framed by and for the People inhabiting the old Thirteen States, and not for Louisiana French, Mexicans and Cubans.—Its purpose was to secure the rights and liberties of those entering into the compact, and not of an indefinite number of mixed races, scattered over the vast American Continent. And though Slavery within the limits of the contracting States was recognized as a fact, and protected as an Institution, it never entered into the hearts of any of the parties to it that it was any part of the business of an Instrument established for the purpose "of securing the blessings of liberty to themselves and their posterity," to extend, protect and perpetuate the curses of Slavery over unimagined regions. We hold, and our opinion is not without good contemporary authority, that whatever moral obligation the Union ever had was broken and released by the purchase and admission of Louisiana; and that any State has had a perfect moral and political right to secede at any time since then. Our opinion is, that the time has come now to exercise this right. And neither the history of the last ten years nor prophecy of the next five are of a character to weaken this conviction.

This topic, however, we will follow up at another time. As to the Annexation of Cuba, and the wars and fightings that must precede that fulfilment of prophecy, we are confident that certain good things will grow out of it. Peradventure, the Governor General may execute the threat which he holds *in terrorem* over the heads of the planters, and emancipate all the Slaves by Proclamation! Which will very prettily complicate the whole question in case of success. We shall then see whether England will allow slaves lawfully freed to be reduced again to Slavery. And, indeed, before that question comes up, we shall have to see whether she will allow the United States to possess herself of the key of the Gulf without an audible remonstrance. The bare prospect, much more the stern reality, of a war with England would modify materially the constitutional devotion of the slavecatching patriots of Wall Street and State Street. They may be content to catch a poor negro, as a sacrifice to their country; but to have their ships caught by British cruisers would be another affair. The Union is a pure matter of Trade—a simple transaction of dollars and cents. And the men who pretend to any sentiment of loyalty to it, mean only that they bear true faith and allegiance to their own breeches' pockets. When Baring, Brothers & Co., or A and A. Lawrence & Co., or Goodhue & Co., will remain in partnership together, after their books demonstrate that it is a losing concern, for the mere love they bear to the firm, then will the people of the United States hold to the Union when they are satisfied that they are losing money by it. Anything, therefore, which would go to diminish its money value, would be an absolute moral gain.

And then, at all events, we shall have abundant material for agitation. Mighty as we have seen the Compromise to be in quieting the public mind on the subject of Slavery, Cuba will be more mighty to keep it alive. The rub-a-dub agitation which we have so successfully kept up, with the volunteer assistance of Messrs. Choate, Stuart, Spring, and a host of other patriotic sages and divines, may become the *reville* which shall arouse the nation from its night of sleep. And who knows but the South may feel sufficiently strengthened by this acquisition to kick the North out of her company!—It is not much more likely, to be sure, than that she should emancipate her black slaves, because they are sometimes impudent and require the lash. But in desperate cases, men will solace themselves with as desperate dreams.—E. Q.

## The Eternity of Slavery.

The Southern Press, after lecturing the *Westminister Review* and the *Tribune*, for presuming to discuss slavery, instead of devoting themselves exclusively to the removal of evils and vices from the cities of London and New York, promises the patriarchal institution a very long life, as follows:

"African Slavery is now advancing, by its natural increase and the comforts of the slave, as rapidly as ever. It overspreads the fairest and most prolific climes and soils of North and South America, and is more important now to the commerce, wealth and comfort of the civilized world than ever before. * * When the independence of these colonies was declared, there were about half a million of slaves, and there was then a more prevalent repugnance to slavery than now. * * Seventy five years have since elapsed. The number of slaves has increased six fold. The labor of slaves has extended over regions, and culture far better adapted to it than then. The sentiment of hostility to slavery has receded from the South, and is rapidly becoming extinct. Six or seven millions of whites now are connected with slavery instead of a million then. And the whole practical argument against slavery has failed. Instead of the poverty, disorder and vice which were then assumed to be its companions and consequences, fifteen States have risen with the highest degree of wealth, order, morality, and progress of all civilized nations—and the people who have rejected it have been growing year by year in crime, poverty and disease. Under such circumstances, what are the speculations of scribblers in New York and London worth? We care very little about them. But it is important for every man in the South to know that Southern slavery will stand as long as modern civilization will stand, unless those who are connected with it, and will be the first to fall by its overthrow, are weak enough to desert themselves and their section, and to make their families the first victims to the fanatic and mobocratic spirit of the age, which menaces the foundation of society and government all over the civilized world.

From the Pennsylvania Freeman.

## Kidnapping by Law in Delaware.

The letter below, with the accompanying advertisement, reveals an atrocity which requires no comment. If there is any humanity left in Delaware, it is time for its voice to be heard.

WILMINGTON, Ninth mo. 2d. 1851.

DEAR FRIENDS,—I send you the enclosed advertisement for publication in your valuable paper, and hope you will find time to take such notice of it hereafter, as may be necessary to enlighten the public. This is the legitimate fruit of the action of our wise, patriotic and democratic Legislature, at their last session. In their wisdom they passed a Law, that no colored person should leave the State for more than 60 days and return, without being liable to a fine of 50 dollars, and to be sold as a slave if the fine were not paid. In this case, of Thomas Stewart, the informers are said to be Elijah Loper, (negro,) and Charles Lohman, *who passes for a white man*, both well known in this community as having been engaged, for years past, in hunting up runaway negroes, and, report says, kidnapping free ones. With the aid of a magistrate named Wm. Hemphill Jones, and a constable named Samuel Buzine, this poor man, unconvicted of crime, save that of having the complexion given him by his Maker, is incarcerated in prison, and advertised to be sold as a slave *out of the State*, which, in plain English, means for life. Oh! shame on the State of Delaware! Would not a magistrate of correct principles resign his office, rather than execute such an inhuman and cruel law? There are colored men who own real estate here, worth several thousand dollars, and contribute their share toward the taxes of the city, who dare not come into the State to collect their rents, or look after their property; and those people were born and brought up in our city. Well may the Turks and Hindoos cry Shame! on a people professing to be Christians, who could make such laws; and more shame on the officers who could execute them. I have not time to pursue this subject further at present.

Yours, truly,
THOS. GARRETT.

SHERIFF'S SALE.

By virtue of the Act of the General Assembly of the State of Delaware, passed at Dover March 5th, 1851, will be sold at Public Sale, at the public jail of New Castle county, on the 19th inst., at 2 o'clock, P. M., A NEGRO MAN, named Thomas Stewart, to the highest and best bidder, without this State, for such term as will be necessary to satisfy the fine and costs with which he stands charged.

SAMUEL G. CHANDLER, *Sheriff.*
*Sheriff's Office, New Castle Co., Sept. 1, 1851.*

## Death of Lopez.

Arrivals of a late date from Havana announce the death of Lopez, and total failure of the Cuban expedition. After the separation of Col. Crittenden from his command, he maintained himself a few days against the Spaniards, defeating them in repeated engagements. But, receiving no aid from the inhabitants, his small band was at last broken up. Some were killed, some were taken prisoners, some fled to the mountains, about thirty remained with him a short time, and then left him. Alone, without a single friend, he was at last hunted down by bloodhounds. On the 20th he was captured, and September 1st publicly *garroted*. [The punishment of the *garrote* is described as placing the victim in an easy chair, clamping his limbs, fastening an iron band round his throat, which is gradually tightened by a screw till the neck is broken.] His last words were, "Adieu, dear Cuba!"

One hundred and fifty prisoners, chiefly Americans, are in the hands of the Government, and it is said they have been sentenced to the chain gang for ten years. General Pragary was killed in battle.

## DEATH BY THE GARROTE.

We publish the following paragraphs from a correspondent of the Evening Post who has taken some pains to inform himself concerning the subject on which he writes:

The victim is not choked to death by the *garrote*, but his neck is broken, the spine is crushed in a moment and the death is instantaneous. I have seen the punishment inflicted in Cuba, and know that it is the work of a moment. The condemned man is seated in a chair, with his back to a post, on which is an iron collar which is fitted to his neck. Connected with the collar, is an iron screw turned by a handle like that of a large augur. One or two turns of the screw crush the spine, and the man is dead.

"That you may perceive that I am under no mistake in this matter, I quote an account of the punishment from the Notes of Cuba," published several years since; the work of an intelligent physician of South Carolina:

"Near the spot where the soldier had been shot was the post to which the garrote is fixed when required for use. This instrument consists of an iron semi-circle to fit the front of the neck, which is placed in it; while behind, a screw, on the principle of those used in copying letters, presses against the first vertebra, near its junction with the skull. By a sudden turn the iron crushes the bone and spinal cord, near the part where the latter joins the brain, the *medulla oblongata*. Death produced in this manner, and that caused by the bursting of the heart, or rather of the arch of the aorta, as in aneurism of that vessel, are the only two which are sudden, and in which, consequently, but a momentary pang is felt. It is preferable to hanging, which, although intended to crush the spinal cord by means of the dental process of the second vertebra, often, from want of skill in the adjustment of the rope, destroys life by the lingering and painful process of suffocation."

MIRACULOUS ESCAPE OF JUDGE CONKLING.—Under this head, the *Buffalo Republic* says:

'Our readers will be rejoiced to learn of the escape of this learned and benevolent gentleman from an untimely end. It will be in the recollection of our readers that Mr. Commissioner Smith, at the conclusion of the hearing of the fugitive case, made the following emphatic declaration:—

'That slave shall go back to Kentucky to his master, according to my decision, and if any one dare to oppose that decision, he shall be shot down.'

The danger, we need scarcely say, was imminent, but the Judge, we are delighted to learn, absolutely escaped from the city with a whole skin, notwithstanding many attempts on the part of the patriots to 'blow him up.'"

The Bolivar, Mo., Herald mentions the death, by lightning, of seven negroes belonging to Mr. John Reeves, 15 miles south of that place. They had taken refuge during a storm under a large tree.


# The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND PLOW A DOLOROUS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—*Milton.*

*SALEM, OHIO, SEPTEMBE 20, 1851.*


EXECUTIVE COMMITTEE meets October 5.

## Mr. Pillsbury---Misrepresentations.

The slanders put in circulation to defeat the Abolitionists, are faithfully illustrated by the miserable falsehood, charging Parker Pillsbury, with casting reproach upon the ceremony of baptism, by its public administration to dogs. The story was started most opportunely for the priests and demagogues of this region. It came into circulation just upon the eve of Mr. Pillsbury's arrival here, on an Anti-Slavery mission; and was so told as to produce the impression, that the occurrence took place in *Salem, Ohio.* We refer to it, not to contradict the miserable fabrication, but to expose the falsehood and hypocrisy of those who have propogated it; and who by their refusal to contradict it, still give sanction to its currency.

Though the New York Tribune has positively denied its truthfulness, and given the circumstances of the case. Mr. Garrison who was present at the meeting where the transaction is said to have occurred, has repeatedly and positively denied it. The Commonwealth—Mass. Spy—Essex Freeman, and other papers, though taking special pains to disclaim all sympathy with Mr. Pillsbury, and all approval of his views, have repeatedly denied it, in answer to its more frequent repetition by the piety and politics of New England; and we know that personal representations have been made to some Editors on the subject—and yet not one of all the papers which have circulated the story, have so far as we have seen, had the candor or honesty to make the correction.

The reason is obvious, Mr. Pillsbury has faithfully exposed, and is now exposing, the wicked co-operation of the parties and churches of the North with Slavery. He convicts them of hypocrisy and duplicity. Proves that while they profess to be the friends of truth and humanity, they are the abettors and upholders of slavery. That they are the authors and perpetuators of the wicked public sentiment, which makes the community heartless and selfish as it now is; makes it capable of looking upon the horrors of slavery, with perfect indifference; makes it ready to sustain or destroy it, in the light of a cool business calculation of its effect upon their business, their politics or their religion.

We expected this disingenuousness and falsehood—this persistence in the lie they have so loved to circulate, from some of the miserable Whig and Democratic editors of this region.—They have long ago, proved themselves, as destitute of self-respect as of truth and fairness. But we were hardly prepared to expect, that Professor Coles, of the Oberlin Evangelist, would have permitted his hatred of the Infidels to have so entirely run away with his candor and common sense as to repeat this story, and then refrain from its correction.

But we will make all due allowance for the difficult position of these Editors. The FACTS of the Infidels are terribly stubborn; and their arguments unanswerable;—indeed no body now tries to answer them. Their appeals, though unattended with eloquence, would commend themselves to the consciences of the people.—There is, therefore, no alternative, but if possible to keep the people from hearing. This they hoped to do by this tale, which if true would convict Mr. Pillsbury of absolute idiocy, and of course prevent all attendance upon his ravings—or if false, presents such an appeal to the prejudices of the pious as to produce the same result.

These pious Editors, have reasoned well.—They understand the moral ignorance and degradation that prevails—and well should they, for none have contributed more largely than themselves, to cause it. They know that such has been the benighted influence of their teachings, that to cast reproach upon the ceremony of baptism, is immeasurably more horrible, and deserving of firery tortures—than to brutify the human soul—blast all human affections—crush all human aspirations for the true and good—shut up the divinity of manhood, in the darkness of ignorance; and in short, drive the horrid, creaking car of our American Jugernaut, axel deep, through human blood and human souls. The pharisees of this day, like those of old, compass sea and land to make one proselite—who, when made, can make prayers and flog women—sing holy songs and separate husbands and wives—save souls from a feabled, future hell; and doom body and soul to a continuance in a present one, by circulating falsehood and slander against those, who are laboring for their deliverance.

The Churches and Political Parties, are in league; seeking their permanence and aggrandizement, by such means. What wonder then, that falsehood should be uttered and persisted in, in spite of all contradiction and demonstration. And if our labors are comparatively unsuccessful, wholly they cannot be—the responsibility must be cast upon the Church—the Ministry, and their co-adjutors the political parties.

## Conventions.

THE LIBERTY PARTY Convention was to have assembled in Buffalo on the 17th inst.

The National Convention of the FREE DEMOCRACY meet in Cleveland on the 24th. C. M. Clay will be present. They will doubtless have a grand assemblage. The rail road fair to and from the Convention half price.

The National Era says it is to be Mass Convention of the liberal men of all parties opposed to slavery and that neither Free Soil, Whig or Democratic parties will be committed by its action.

## Meeting at Leesburgh---The Fair.

On Saturday last we passed over the terrible hills of Carrol County, to Leesburgh, to attend the Convention. On our arrival we found a large audience assembled in the Wesleyan Church, and a Methodist Priest declaiming with characteristic sound, fury and falsehood, against the sins of "comeouters," and in favor of the Union; the exposure of which seemed to be the sin "that hath never forgiveness." When he finally concluded to stop, the meeting adjourned, to partake of the excellent public supper provided for the occasion; a most opportune arrangement for us, and from the good temper and cheerfulness of the occasion, we should judge it was equally so to others. In the evening, a series of Resolutions in regard to the Union, received a thorough and candid discussion, principally from Messrs. Walker and Pillsbury. Of the meeting on Sunday, we expect to have a more interesting report than we can give. We have rarely seen an audience that seemed to receive the truth, with as hearty a relish, as did the good people of Leesburgh.—Their works prove that they are not forgetful hearers.

The young women of Leesburgh, have done the cause good service and themselves great credit, by their energy, skill and good taste, in getting up their Fair and Supper on the occasion. The number engaged in it was small, we were told not more than eight or ten, and the difficulties in their way numerous, but the result triumphant. There would be no lack of funds, for more extensive operations, then at present, was their example imitated. They made a noble offering to the Slave—not merely in the funds obtained, but in their efforts to obtain them. By these, they kept up the agitation in their neighborhood—every one of them becoming a preacher of Anti-Slavery righteousness. The blessing of those ready to perish shall come upon them.

We hope our friends all about, are in motion in regard to the Fair, to be held next Winter in Salem. The Leesburgh Ladies have demonstrated the practicability of local Fairs. We hope their example will be imitated while the general one at Salem will receive the attention of all.

## "Keeping out of the Mixture."

The Boston Commonwealth, and some other of our good Free Soil papers have a great deal of trouble with their Whig and Democratic neighbors, who will keep mixing them up with Garrison, Pillsbury, &c. They will put their names in the same paragraph and a conjunction copulative between them. They try to make out that the Free Soilers are infidels and opposed to the Union. The Free Soilers have to deny it over and over again—and declare that they believe in the Union—that it is a blessed Union—yea a "twice blessed" one. But all wont do. Whig memories are past all mending. They find it very difficult to know what their principles are, they only know they are "disorganizers." This ignorance we noticed lately is a little contagious. The National Era in speaking of Mrs. Chapman, in connexion with Victor Hugo's Letter says, she is "a noted abolition woman, in or about Boston, who is *reported* to entertain a deep interest in the anti-slavery cause!"

That the Editor of the National Era should only know of a "*report*," that Mrs. C. was an anti-slavery woman, is a little curious. That he should have forgotten the martyr spirit, and heroic firmness with which Mrs Chapman, years ago faced the mob of Boston, with the Mayor at their head, quite surpassed the brief memories of those who will not remember the Free Soil disclaimers of the Era and Commonwealth.

## Miss Holley.

Miss Sallie Holley addressed an audience in Salem, on the 11th inst. We are sorry to be compelled to say it was a small one. The people of Salem, missed a rare opportunity of hearing our human obligagions presented and enforced in a most clear, beautiful and impressive manner.

She developed the character of Christianity, as benevolent and self-sacrificing. Its true manifestations were not in prayers and forms, but in ministering to the wants of the necessitous, in visiting the prisoner and breaking the bonds of the oppressed. The characteristics she presented of christianity—unchristianized the church and ministry.

FINE PEACHES.—Mr. E. J. Bonsal, jr., left at our office last week, a few peaches from his orchard, of unsurpassed beauty and flavor, four of them weighed one pound and three-fourths. The Printers, who are always judges, say they can't be beat. Mr. Bonsal has an excellent nursery of fruit and ornimental trees, 2 1-2 miles North of Salem.

## Anti-Slavery Conventions.

Akron, Sat. and Sun. Sept. 20th and 21st.
Mogadore, 22d.
Westfield, 24th.
Sullivan, 25th.

These meetings with others, to be notified by the speakers themselves, will be attended by Parker Pillsbury, Sallie Holley & C. S. S. Grifling—who, with J. W. Walker, will attend Conventions at

Hinckley, Sat. and Sun. October 4th and 5th.
Brecksville, Wed. and Thurs. 8th and 9th.
Bainbridge, Sat. and Sun. 11 and 12th.
Salem, Sat. and Sun. 18th and 19th.

Meetings will also be held at

Berea, Tuesday, Oct. 7th.
Twinsburgh, Friday 10th.
Parkman (Village,) Tuesday 14th.
Batavia, Wednesday 15th.
Mesepotamia, Thursday 16th.

C. C. Burleigh, will be present at the Salem meeting, on the 18th and 19th of October.

## Notes From the Lecturing Field.

LEESVILLE, Sept. 15th, 1851.

After the meeting in Freed's Grove, of which you have had an account. Parker and myself went to Augusta, having staid during the day with A. Keith, a converted "Disciple." On our arrival at the village, we found a meeting expected, but no one knew where it would be held. There is but one Meeting House in the place, that owned by the followers of Alex. Campbell. That was closed against the meeting, so there was no place left but a School House, to which the people seemed instinctively to wend their way. When we arrived, the house was fastened, both doors and windows, so that for a time, it seemed as though no place would be obtained. Quite a large number of men began to gather, and many appeared dissatisfied at the appearance of things, at last one of the windows was driven in, and the door opened. But by this time, so great was the collection of people, that it became necessary to move the seats into the open air, when under the softening influence of the full moon, we worshipped the Great Father, by laboring to restore to their rights, his plundered and tormented children. The meeting far exceeded our expectations, and the best and deepest interest prevailed. Parker spoke with uncommon energy and power, showing how terrible had been the influence of the clergy against the efforts to liberate the slave. His arguments, facts and illustrations seemed to rivet the attention of the entire audience, and produced deep emotions. I followed with some observations on the character of Christianity, contrasted with our present institutions, which awakened a little opposition on the part of a solitary individual, who thought our utterances were blasphemous. Sojourner Truth, was mightly moved and spoke as I never heard her in Ohio. The meeting was completely captivated by her, they bought a good number of her books, and unanimously invited her to return and hold a meeting.

Our next appointment was Carrollton, the County seat, for two weeks it had been announced in both the papers published there, that Sallie Holley would speak, the meeting was held in the Court House. That in the afternoon pretty well attended, that of the evening filled the house; but Sallie did not come, to the no small disapointment of the people, and ourselves. Parker spoke on the Government and Politics of the country, and although he uttered our most unpalatable truths, no opposition was offered. There sat members of Congress, and Lawyers in numbers, mute or acknowledging the truthfulness of the remarks. Carrollton is cursed by politics, and doubly cursed by religion, of, I dont know how many different kinds. No Anti-Slavery papers taken. No Anti-Slavery books read, therefore, no heart to do anything for the cause of truth and freedom.

Our next meetings were at this place, a place to me of many pleasant and painful recollections. We had of course a hearty welcome from our old and tried friends, who had made every preparation for the Convention. And a glorious time we had of it. I have attended many meetings here, but none equal in numbers or devoutness to this. The Secretary's Report will be furnished. I will say, however, that so far we have had six sessions, all of the most deeply interesting character.

As you are aware, the young people have been preparing for a Fair, to aid the cause, which has succeeded beyond their most sanguine expectations. There are but a very few who are members of the Sewing Circle, perhaps not more than eight, and these all young ladies. But their hearts were set on doing something for the slave. On Saturday morning, the Fair opened, and a more tasteful table of articles, I have seldom seen. 'Tis true, it could not boast of costly fabrics, or manufactured articles from the rich or poor of other lands, but all was the offering of the free pure-heart right here.

Many a young heart beat with anxiety as to the result. On the back ground hung a most beautiful quilt, for which sixteen dollars was paid, and the quilt dedicated to the great pioneer, W. L. Garrison, as a token of the attachment, of the friends to him personally, for his unwavering fidelity in the slaves cause. A public Supper was also provided by the Ladies, at which a large number of the friends, as at the sacramental board, pledged themselves anew to the cause of freedom.

The proceeds of this, also, went to the Western Society. As the result of this virgin effort, not less, I think, than fifty dollars, will be the result. Besides this, pledges have been made, that in all, will amount to considerably over one hundred dollars. Great praise is due the Prices, Robys, Millisacks, Lawthers and others for their devotion to the cause. Never did the bigotry and sectarianism rave so madly, as they do now, and I must as Anti-Slavery intelligencer, communicate a few facts. There have been in the Wesleyan Church, a few precious souls, who have always sympathized with us, in our efforts to free the slave, bidding us welcome to their homes and hearts. Among whom is found Salley Millisack, Polly and James Price, John and Samuel Holmes, and a few others. These have become obnoxious to Priests, Dempster and Phillips and Thompson, and they have resolved that they will not fellowship any of the above, or others, who give any countenance to the comeouters; so they have gone off and formed a new class, thus withdrawing from the only decent people in the Church. They will not take the communion, for fear these friends of the slave, will come to the same table. So the HOLY CLASS, as they are termed here, will rather go without the ordinances, then let an abolitionist commune. *This is Wesleyanism.* Well thank God, all things work together for good, to those who love Liberty. But the most flagrant act of meanness, was enacted by one of the above named DIVINES yesterday. A member of the Wesleyan Church, who has ever been noted for liberality and hospitality, came to town to attend the Convention, and driving up to the door of this Priest, *his Priest*, spoke with his usual frankness, and asked him if he could put his horse in his barn? The Divine Brother muttered something, turned his back, and went up the steps to his house. What he said was not heard, a neighbor, however, assisted in taking the horse out, and proceeded to put him in the stable. When the daughter of this priest, came out and said her father would not allow any person who had anything to do with the Convention, to put his horse *in his* stable. So of course the horse had to seek less evangelical quarters.

If this is not obeying the command, not so much as to eat with an infidel, I don't know what is. I never knew anything so base. Many a time has that Priest eat of that brother's bread And then with all the malice of a demon, turn him from the door, because he was an abolitionist. Yet this man calls himself Anti-Slavery. The Universe rises in indignation and brands him as a liar and hypocrite.

Well I should think this was the last act in the drama of such a Church. God grant it may be. We have another meeting to night of which I will speak before I close this.

Well our meeting is closed, closed most gloriously. Sallie Holley gave her third address, which was listened to by a full house, who unanimously invited her to speak again on Wednesday night, which she will do. Her addresses have been of the highest order, and delivered with a beauty of expression, that much impressed her hearers. Josephine Grifling and Charles also spoke. When I closed the most interesting Convention, I have attended for a long time.

I had almost forgotten to say, the Editor of The Bugle was present, and gave very efficient aid to the meeting. The Methodist appointed a two days meeting, in order to keep, if possible their members from attending the Anti-Slavery meeting; but their meeting amounted to nothing, while hundreds heard the word of life during the seven sessions of the Convention. I leave our friends to-morrow morning with regret. They to the region of Summit, Medina, &c., I to, I know not where.

Yours, ever, W.

## Mr. Chase.

This gentleman it is now conceded on all hands, is fairly fraternized with the Ohio democracy, which he thinks sound, so far as their resolutions and platform can make them so. He does not commit himself to the *national* democracy, but awaits their action. We doubt whether he will find any insurmountable difficulties there. He sees evidence of soundness on the slavery question, in the Democratic party, in their selection of Governor Wood as a candidate. The Governor, it will be recollected, advocated in his message last Winter the constitutionality of the fugitive law—asserted its "higher" character and advocated the necessity of submission and obedience. If Mr. Chase can see evidence of soundness in this, we think he will find it difficult to find indications of rottenness anywhere; and we should not at all wonder if his estimate of other important party measures, should induce him to follow his "wish to support" Sam Houston, or whoever else should be the nominee of the party.

Mr. Chase's position is singular. He first desires that the subject of slavery should be left to the states—the government divorced from all participancy in its support. But this he says is impossible. His next choice is perfect toleration of differences of opinion on the subject. But of this he says there is as little hope as of the other. "Toleration is as little to be expected as agreement." What then is Mr. Chase's next resort. One would expect from an abolitionist nothing but uncompromising opposition to the Democratic party. A party, which, by his own concession, would "uncompromisingly proscribe all anti-slavery opinions," should be ranked with slavery itself—accused by all friends of freedom, and doomed to utter destruction. Not so thinks Mr. Chase. 'The next best thing' is to forsake the Free-Soil organization and go over to the Democratic party, endorsing their platform and supporting their measures and their men. The Dedham Gazette, in Massachusetts, The Boston Commonwealth, and the National Era coincide with Mr. Chase in his views. The Era says Mr. Chase would *like* to act with the Democratic party, but is determined at all hazards, to maintain strict fidelity to his anti-slavery principles. To us it seems evident he has abandoned his principles to gratify his democratic preferences.

This is but another step in the descent Mr. Chase commenced at Buffalo. He there left the old Liberty platform of direct abolition, which he had so ably advocated in the resolutions and addresses he had previously written. He was principal architect in the Buffalo structure. He laid the planks, knew what they would bear, and accepted Martin Van Buren as the man, the weight of whose principles they could safely sustain. Now he descends from that to the one the Ohio democrats had in 1848, from which they hoped to boost Gen. Cass to the presidency, and represents it as the true anti-slavery platform.

The free soil papers in Ohio concede to Mr. Chase honesty of anti-slavery purpose, and are filled with regrets at his departure from his old position. The free soilers of Hamilton county, have passed a resolution condemning Mr. Chase's change of position and disclaiming him as their representative.

*Miss. Elizabeth Blackwell, M. D.*—This lady, the pioneer in this country, in the introduction of females to Medical Lectures and the Medical Profession, has just returned to New York, from a two years residence in Europe; where she has been prosecuting the study of her profession. She has commenced practice in the city, and is highly eulogized by the Tribune.

## New Publications.

*International Magazine.*—The *September No.* of this work we have received. It contains a great amount of reading matter, and some of the articles are of no common interest: its illustrations of scenes in the Old Dominion are amusing, and we can look pleasurably upon them, with the thought, that the life and resources of youth are able to make the slave sometimes forget his sad state. But even in their sports, as well as their labors, the master is ever present; as in the illustration of the "Drilling of the Negro Boys," where young master with sword and plume and fine apparel, directs the movements of his literally *sans culottes*, battalion. This is a truthful delineation, and looks much like those dangerous pictorials that used to be linched in early abolition times. They present the best possible side of slavery. The same, is illustrated in the way of direct apology, in the article entitled "Private Life of John C. Calhoun." Mr. Calhoun is represented as a model master—kindness and benevolence predominating;—and prompting him to continue the institution for the happiness of the negroes. Indeed as the only means of saving them from extermination.

Doubtless some of our wise ones will find in these pictures and articles, abundant evidence that the anti-slavery agitation is a very useless and wicked affair. The slaves are sometimes happy—have sometimes good masters. We concede it, thanks to humanity, which has been belied by theology as totally depraved. Desolate and *terrible as is* the desert of slavery, there are *oases* spots of transient pleasure to be found *by the slave*, and acts of perverted kindness and good will are exhibited by the master. But what are these to the darkness and wretchedness that broods over the former and the habitual constant selfishness that prompts the latter to fetch the *man*—while it concedes *privileges* to the *slave*.

*North British Review.*—The Number for August, has been received. Contents—Social Science—Literature of Apologetics—Net Results of 1848 in Germany and Italy—Typical Forms—Recent Works of Fiction—Kingley's Saints—Travels Character of Architecture—The Five Wounds of the Holy Church—Mr. Babage on the Exposition. Published by Leonard Scott & Co., 79 Fulton-st., New York. Publishers of the London, Edinburgh, North British and Westminster Reviews, and of Blackwood's Magazine.

*Sartin's Magazine* for October, is already on hand, with its usual beauty of illustration and variety of matter. John Sartin & Co., Philadelphia—$3,00 per annum in advance.

We have recieved a copy of a Pamphlet on the subject of *Woman's Rights, by Mrs. Angelique Le Petit Martin, of Bracceville, Ohio.* Mrs. Martin is a French Lady—earnestly devoted to reform, and especially to the elevation of her sex.

The last No.'s of the *Phrenological and Water Cure Journals*, are full as ever of interesting and useful matter.

*Phonetics.*—The experiment of teaching children to read the common orthography by the aid of phonetics, is fast extending itself. Its friends claim for it, that it is no longer an experiment. In Boston, Cincinnati, St. Louis, Cleveland, and many other places, they are adopting it. If, as it promises, it will indeed shorten the now tedious process of learning to read: it will indeed be a blessing. The Phonetic Advocate is earnest in its labors for its introduction.

## Free Soil Meetings.

To be addressed by SAMUEL H. LEWIS and others.

At Elyria, Saturday, Sept. the 27th.
At Medina, Monday, Sept. the 29th.
At Akron, Tuesday, Sept. the 30th.
At Massillon, Thursday, Oct. the 2d.
At Salem, Saturday, Oct. the 4th.
At Canfield, Grand Western Reserve Rally, on Wednesday the 8th of October.

## Misrepresentation.

LEESVILLE, Sept. 14th, 1851.

MR. EDITOR; I have just seen a note from the Rev. Jesse McBride, charging me with misrepresenting him, in stating that he had offered himself as lecturing agent to the Western Society. Although the matter itself is of no moment, yet as a question of veracity I feel disposed to make a remark or two.

I *reaffirm* that Jesse McBride did offer himself to the Society as a Lecturing Agent. The facts are these: Junius A. Preston and Henry Curtis went to Chester, I think, to hold meeting. Mr. McBride was in attendance, and as he had often done before, endorsed the entire Dissunion position of the Society. The above named gentlemen went home with Mr. McBride, who declared before his wife that he could no longer remain in the Church, and requested Mr. Curtis to write to the Executive Committee, and ascertain if his services were needed in the lecturing field, which he did. Messrs. Curtis and Preston came straight to my house, in this place, told myself and numbers of others, by whom I am surrounded, among whom is Jacob Millisack, what had occurred. The Conference came on. Edward Smith whipt McBride into the traces. He took another circuit, and became the foe of the Society. But that he would thus deny a plain matter of fact, I did not expect.

If this is denied, the testimony of Mr. Preston and Mr. Curtis can be obtained.

Yours, J. W. WALKER.

A cargo was cleared at Chicago, a few days since, for Newfoundland, consisting of 10,000 bushels of corn, 114 bales of hemp, and 57 barrels of tallow.

## Resolutions of the Leesburgh Meeting.

We have not as we expected, received the official report of the Leesburgh meeting.—The following are the Resolutions adopted:

Resolved, That, however it may be right to inflict sacrifice and suffering on *ourselves*, to attain a desired end, we have no right to inflict such suffering upon others; and, therefore, the formation of this Union, was an immoral, unjustifiable and unhuman act, in as much as it involved the enslavement of a sixth part of the people of the country, and their posterity after them.

Resolved, That a Union, thus founded in injustice, oppression and cruelty, should at once be annulled, and every voluntary support of it, by holding, or appointing others to hold office in it, is an outrage upon nature, and upon man, and a sin and crime against God, therefore,

Resolved, That the political parties formed in, or under that Union, designing to support it, are bold and daring conspiracies against justice and Liberty, and traitors to the law and government of the Sovereign of the Universe, and should be treated accordingly.

Resolved, That any Church or Church members, ministers or association of ministers, whose religion admits of supporting such a Union, by voting in it, or holding its offices are virtually atheists; and should be feared and shunned as more dangerous to the well being of Man, than any other form of atheism in civilized countries, or than all the darkness and superstition of the most benighted among the pagan nations.

Resolved, That since the Religion of the country, in most, if not all the denominations, has sold itself to apologize for, and to sanctify slavery with its most infamous enactments, and to extol the Union, above all that is called God; and has thus shown itself to be the priest of outrageous injustice, and the enemy of truth and humanity; we rejoice greatly in its decline and rapid approach towards dissolution; we rejoice that its official records and returns, show year by year, a decline in numbers; that many local Churches are broken up; that others are unable to support Ministers, and that thus many men have left the pulpit, to procure a living in honest and useful callings, and that candidates for the ministry are yearly growing less and less. We rejoice that, what were called *revivals* have ceased, altogether, or that the converts (usually made worse by the process of conversion,) are only made from the least intelligent, and not most useful, or likely to be most useful part of the community. And we rejoice that in all these things, we see evidence that this rubbish is fast removing, and so the way is preparing for the coming of the kingdom of righteousness and Freedom, when we shall all sit under our own vine and fig tree, and when

"Every man in every face,
"Shall meet a brother and a friend."

## Pledges and Donations Received by J. W. Walker.

| | |
|---|---|
| W. H. Burger, Nelson, | $1,00 |
| J. Nash, Troy, | 1,00 |
| O. L. Latham, Troy, | 1,00 |
| Orville Joiner, Gerretsville, | 2,00 |
| A. C. Lake, " | 1,00 |
| F. Woodworth, Nelson, | 1,00 |
| W. Towsley, Windham, | 1,00 |
| C. Nash, Troy, | 1,00 |
| A. Joiner, (in Axes.) Garrettsville, | 5,00 |
| S. B. Swaine, Ravenna, | 5,00 |
| A. Keith, Augusta, | 5,00 |
| Alice Roby, Leesville, | 1,00 |
| Adeline Roby, " | 1,00 |
| Mary Millisack, " | 1,00 |
| Emily Holmes, " | 1,00 |
| George Holmes, " | 5,00 |
| Sampson Jenkins, Leesville, | 3,00 |
| James Price, " | 2,00 |
| Samuel Holmes, " | 2,00 |
| J. C. Townsend, " | 1,00 |
| Joseph Harrison, " | 5,00 |
| Thomas Cummins, " | 1,00 |
| Aaron Comaway, " | 1,00 |
| H. B. Sheerer, " | 3,00 |
| Alex. Crooks, " | 2,00 |
| John Lindsley, " | 1,00 |
| A. Johnson, " | 25 |
| G. Lauther, " | 1,00 |
| C. H. Price, " | 1,00 |
| A. McFadden, " | 1,00 |
| J. M. Holmes, " | 5,00 |
| H. Roby, " | 5,00 |
| Jacob Millisack, " | 20,00 |
| Betsey Coles, for Bugle, | 5,00 |
| DONATIONS. | |
| N. F. Frisbey, Garrettsville, | 1,00 |
| Cirus North, Nelson, | 1,00 |
| Owen Smith, " | 1,00 |
| A Friend, | 25 |
| C. Fuller, | 50 |
| W. W. Folger, | 2,00 |
| J. B. Purdy, Paid Pledge, | 5,00 |
| A. M. Hale, | 1,00 |
| Thos. Hale, | 27 |
| R. L. Atchinson, | 2,00 |
| T. M. Shaw, | 1,00 |
| Thos. Price, Sen., | 25 |
| Leesburgh Sewing Circle, | 49,00 |
| PAID AT MARLBORO TO M. R. ROBINSON. | |
| Cornelia Heighton, on pledge, | 1,00 |
| Mary Gilbert, Donation, | 5,00 |
| Collection, | 2,80 |

## Receipts for The Bugle for the week ending September 20th.

| | |
|---|---|
| Anson Miller, Montrose, | $1,50-364 |
| Jacob Whelan, Franklin Square, | 1,80-313 |
| C. M. Strawbridge, Canton, | 1,00-301 |
| J. E. Metzgar, Clarendon, | 1,00 323 |
| J. F. Wallimore, W. Andover, | 1,50-364 |
| Mills Vick, Marlboro, | 1,50-358 |
| John Whinery, Salem, | 1,50-365 |

## Yearly Meeting of Congregational Friends.

The Yearly Meeting of Congregational Friends, will be held at Green Plains, Clark Co., Ohio, commencing on the last seventh day of Tenth Month, (Oct. 25.) A full attendance of Friends is desired.

*Massachusett's Whigs.*—The Whig Nominating Convention assembled at Springfield, on the 11th inst. Mr. Winthrop received the nomination. The party thus repudiating the Webster candidate, though they applied the healing salve of a commendatory resolution to Daniel himself, and resolved to save the Union at all hazzards.

*Thomas H. Gallaudet;* the founder of the system of education for the deaf and dumb, died at Hartford, Connecticut on the 10th instant.

## New York Tribune.

The Tribune has issued a new prospectus from which we learn, that the paper has now 70,000 subscribers for, or purchasers of its regular issues. The number of its proprietors is twelve; embracing all those responsibly connected with its conduct, Editorial, Financial and Mechanical.

As a reliable source of news, foreign and domestic, it has justly the confidence of the whole community. To earn and maintain this position, it stops at no reasonable point of labor and expense. One of its Editors, J. Bayard Taylor, has just started on a journey to Europe and Africa, and will communicate the results of his observations through its columns.

Embracing as it does, in its wide range of contributors, the most talented in all departments of science, politics and reform—its opinions on all subjects, are ever entitled to grave consideration,—however they may comport with the preconceived views of its readers. Its mechanical execution is admirable, and its terms, which we append, are exceedingly reasonable for the amount of valuable matter they afford.

The Tribune is published on a large imperial sheet in quarto form, each paper containing 48 columns, by GREELEY & MCELRATH, at No. 154 Nassau-st., New-York. It is conducted by Horace Greeley, assisted in its various departments by Charles A. Dana, Geo. M. Snow, Geo. Ripley, Bayard Taylor, J. F. Cleveland, (all co-proprietors) and others. Of the Daily, three regular editions are issued on each secular day, so as to give each subscriber the news up to the moment at which the New-York Mail for his section closes. The Semi-Weekly is uniformly printed and mailed each Tuesday and Friday; the Weekly on Thursday of each week.

TERMS.

(*Payment in all cases required in Advance.*)

DAILY TRIBUNE,

$5 a year; $1 50 for three months.

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| Two Copies, | 5 00 |
| Ten Copies, | 20 00 |

WEEKLY TRIBUNE,

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| Single Copy, | 2 00 |
| Three Copies, | 5 00 |
| Eight Copies, | 10 00 |
| Twenty Copies, (to one address,) | 20 00 |

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☞Notes of all specie-paying Banks in the United States are taken for subscriptions to this paper at par. Money inclosed in a letter to our address, and deposited in any Post Office in the United States may be considered at our risk; but a description of the bills ought in all cases to be left with the Postmaster. G. & McE.

## BREVITIES.

The wife of Lopez is in Paris, and a son now studying in Switzerland.

Forty rattle-snakes were lately killed in one lot in New Hampshire.

The Chief Justice of Oregon has decided that the testimony of Indians is not valid against whites.

Professor Agassis has accepted the chair of Comparative Anatomy in the Medical School at Charleston, S. C.

Miss Hayes, the Irish Vocalist has arrived in New York.

It is said that Sugar and Coffee will be extensively raised in the Sandwich Islands.

Immense loss was sustained on the Gulf of Mexico by the recent hurricane.

The Seat of the Canadian Government is about being removed to Quebeck.

The government is taking measures to reclaim the American prisoners at Havanna.

The papers are all in extacies at the triumph of the American Yatch and the Reaping Machine in England.

The Emperor of Russia forbids the return of any paper money that may be taken out of the country.

They are about establishing submarine telegraph communications between France and England.

The harvests in Ireland are better than for many years past.

The Harpers are to publish this fall two more volumes of Macauley's History of England.

The cost of the prisons in the United States has been estimated at twelve millions per annum.

There are three religious newspapers published in this country in the Welch language.

Four of the Cuban prisoners have been liberated. The remaining 140 are to be sent to Spain.

J. Fennimore Cooper died on the 11th inst., aged 62.

A new State is talked of to be composed of the northern part of Michigan.

John B. Gough is lecturing in Canada.

Rochester, New York, has 40,000 inhabitants and forty CHURCHES.

Mrs. Tracy writing from London, says, the deaf and dumb are there taught to speak and *understand* their friends.

Cold water is the best drink.

The Portuguese government is said to be preparing to decree the abolition of slavery in all its possession.

Lafayette's birth day occurred on the 6th inst.

Tom Moore, the poet, is reduced to comparative idiocy and is expected to survive but a short time.

## The Christiana Tragedy.

The tragedy which occurred near Lancaster, Pa., on the 11th, is the first we have had under the Fugitive act, where *Slaves* defended themselves like *men*. The probability is, that it will not be the last. The wonder is, that colored men have heretofore submitted so tamely.

The account we give is from a correspondent of the *New York Tribune*, who received his facts from an eye witness.

From an individual just from that place, we learn that a slaveholder with his son and nephew, from Maryland, accompanied by U. S. officers of this city and Baltimore, went to Christiana after two fugitive slaves. The blacks, having received notice of their coming, gathered, a considerable number of them, in the house which the slave-catching party were expected to visit. The door was fastened and the blacks retired to the upper part of the house. When the slaveholder and his company approached, they were warned off. A parley took place, the slaveholder declaring, as it is said and believed, "I will go to h—— or have my slaves."—The door was broken in, a horn was sounded out of one of the upper windows; after an interval, a company of blacks, armed gathered on the spot, and the negroes in the house made a rush down stairs and crowded the whites out. Here the parley was resumed, the spokesman of the blacks telling the white men to go away; they were determined he said, to die rather than go into slavery, or allow any one of their number to be taken. He declared moreover that the blacks would not fire, but if the whites fired they were dead men. Shortly, first the nephew, then the slave-owner and his son fired revolvers, wounding a number of the blacks, but not seriously,—one man had his ear perforated by a ball. The clothes of others were pierced and torn, but as the blacks said afterwards "the Lord shook the balls out of their clothes." The fire of the whites was returned. The slave-owner fell dead, and his son very dangerously wounded. The whites then returned. One of the U. S. officers summoned the posse, but in vain. Some of the neighbors, Quakers, and Anti-Slavery persons, went and took up the wounded man and carried him to one of their homes, where, while they told him in Quaker phrase, that "they had no unity with him in his acts," and abhorred the wicked business in which he had been engaged. Every attention was paid him. Medical aid instantly sent for. The effect of this treatment upon the young man, as our informant told us, may easily be imagined. He wept and vowed, if he lived, to correct the impression people had at his home about the Abolitionists. The Doctor pronounced his wounds moral.

People soon gathered in large numbers at this scene of blood. The excitement was immense. Opinions and feelings conflicted, of course, but there was a strong feeling in behalf of the blacks. While the crowd were talking, and during the ferment, two blacks (brick makers) passed. One of the crowd exclaimed, "there go two fellows who should be shot!" The black men paused, faced the crowd, and said calmly something to this effect: "Here we are; shoot us, if you choose; we are a suffering people anyhow. God made us black: we can't help that; shoot us if you will." The revulsion was instantaneous and strong, and any man who had muttered a word against the blacks would have been knocked down on the spot.

It is not true that the blacks had been counseled to resist. They had been repeatedly advised not to fight, but to flee to Canada.

Our informant, an aged and eminent member of the Society of Friends, does not profess to give the testimony of an eye-witness; he had seen the dead body of the slaveholder. He knew the people who took charge of the wounded man. He knew that the blacks had been counseled against resistance. The friends of the slave and the fugitive, in that neighborhood are Quakers. Further than this, the above account is the account of a resident in that vicinity, who gives us what is the most probable truth of the case, according to the statements of those in the neighborhood best acquainted with the circumstances. In a few days, it is hoped that the truth will be ascertained with more certainty. Although, by some questioned at first, which fired first, the settled belief at the place is, that the whites fired first, as stated above. Yours, for truth's sake,

W. H. F.

From the True Democrat.

## Treason---The Slave Act---The Army.

Some thirty persons have been arrested as participants in the recent riot at Christiana, Pennsylvania.

September 14th, Commissioner Ingraham, U. S. Attorney Ashmead, and other officials, with some *forty-five United States Marines*, under command of Lts. Watson and Jones, and a civil possee of fifty men, headed by Marshal Roberts, left Philadelphia to enforce the laws.

The party, arriving at Christiana, scoured the neighborhood, and made some thirty arrests, all of them, of course, colored persons.

These were examined, and many of them committed; more are in prison to be examined; and on the 16th Commissioner Ingraham went on with the work.

Gorsuch, the master, is dead; his son lies in a very critical condition; and his nephew is seriously hurt. The slaves are not taken.

These facts seem to be admitted, according to the New York Tribune:

—That the Abolitionists counseled the negroes to flee, and not to fight;

—That the whites made the assault.

The master Gorsuch was bent on getting his negroes. He came upon them in a threatening attitude, using threatening language, and was warned off. The New York Tribune commenting on these facts remarks:

"A great deal of horror is expressed at the result, because white men perished attempting to execute a law of the United States.—Had two of the resisting negroes fallen instead, comparatively little would have been thought of it, and we presume no arrests would have been deemed necessary.

"For our part we are as deeply shocked at the bloodshed which has taken place as any one, but we cannot hold the negroes guilty of the crime of murder. They acted against one law it is true, but they had another on their side, and that a law august and divine in origin, namely, the law of Nature. They defended an inalienable right, namely, the right to their own persons. When that right is assailed, no human decree or enactment can annul the authority of the individual to defend it, and to defend it, if he think advisable, to the last. No act of Congress can make it *right* for one man to convert another into his personal property, or *wrong* for that other to refuse to be so treated. No statute of man's making can abrogate the first and manifest instinct of man's nature, for that is the creation of the Higher Power. It is not sufficient for a legislature to declare that certain individuals are and ought to be the slaves of certain others, for Slavery is not a matter of Law in the pure and elevated sense of that term, but of violence; and by violence they that it lays hands on are, in the eye of impartial and unsophisticated justice, authorized to resist it. Would it not in truth have been a worse murder had the negroes been shot down in defending their freedom?"

We are shocked always when blood is shed; but what is to be done? What said? Here are slave hunters from the South; they beat about in free settlements; insult colored men, men who are free; and if these slave hunters kill any blacks, no commitments follow, no United States troops are orderd out to keep order, no Commissioners and Marshals come to the rescue; but reverse the picture, and the power of society, and the power of government are exercised to arrest and punish. And for what? Because the black dares say, death before slavery! What is the fugitive act, then, but a monstrous incentive to violence and bloodshed, and an inhuman instrument of tyranny?

The New York Tribune adds:

"We trust that this melancholy event may not be without its use in fixing upon this enactment among us the character that it bears in other civilized countries. Let it be seen as it is, shameful and inhuman. For, as we have said before, this affray is one of its legitimate fruits. In the Southern States, where slavery is at home, bloodshed is a frequent circumstance in attempts at recapture,. In bringing the fact upon our soil it is not surprising that its most horrid accessories should come with it. But for Slavery such things would not be; but for the Fugitive Slave law they would not be in the Free States."

It is said that several of the negroes were killed; but the reports are very contradictory; and we shall wait for accurate *results* before we make any further statements.

PHILADDELPHIA, SEPT. 15.—Several persons, charged with participating in the late resistance of the laws, in Christiana, in Lancaster county, were brought to this city last night, and committed, on charge of murder and treason. Three others were also committed to testify; and several others were lodged in jail, at Lancaster.

MARRIED, At Galena, Ill., Capt. HARRIS to Miss SARAH COATES of Chester Co., Pa.

In London on the 20th ult., Miss ELIZA LOUISA SPRY THOMPSON, daughter of George Thompson, to FREDERICK ANTONY NOSWORTHY, Esq.

## Western Anti-Slavery Fair.

From the history of the last two years, it evident that there has been no period in the Anti-Slavery enterprise, that has demanded more persevering activity than the present.

When Slavery, alarmed by the agitation that has been created in the public mind against it, has monopolized the Federal government, and enlisted the greater part of the priests and politicians in its defence; and while the great body of the northern people either advocate the enforcing of the iniquitious fugitive slave law, or regard it with profound indifference it is of the utmost importance that Abolitionists should be untiring in their exertions, and unceasing in their efforts to eradicate the monster curse of slavery from the world.

But in order to effect any object, it is necessary to use the requisite means, and the undersigned believe that Fairs are very effective as a subordinate instrumentality.

They not only assist greatly in procuring the needful pecuniary means to prosecute the cause, but they bring numbers of persons who are opposed and those who are indifferent within an Anti-Slavery influence during the time they are held; and the social intercourse connected with them, serves to keep alive the zeal and energy of those engaged in them.

We therefore earnestly invite all persons, without regard to any distinctions, to unite with us in holding a FAIR in SALEM commencing on the 31st of December and continuing through the following day. We hope there will be a variety of articles prepared suitable for New Years presents.

To the women we would say send us every variety of wearing apparel and all kinds of fancy articles. To the Farmers, let us have the products of your farms and dairies, and to the Mechanic and Artisan give us articles of your handiwork. In short, every thing that is useful or beautiful, that will subserve the wants or please the fancy will be most thankfully received. The funds arising therefrom shall be devoted to the dissemination of Anti-Slavery Truth, through the agency of the Western Anti-Slavery Society.

| | |
|---|---|
| EMILY ROBINSON, | ELIZABETH LEASE, |
| JULIA CLEVERLY, | MARIA T. SHAW, |
| EMILY DEMING, | S. H. GALBREATH, |
| SARAH BOWN, | SALLIE B. GOVE, |
| SARAH N. MCMILLAN, | H. M. DICKINSON, |
| ANGELINA S. DEMING, | ANN E. DICKISON, |
| MARGARET HISE, | REBECCA A. GREINER, |
| JANE M. TRESCOTT, | LAURA BARNABY, |
| RACHEL TRESCOTT, | LYDIA IRISH. |
| MARY GILBERT, | ANNA WILSON, |
| ELIZEBTH GRISSELL, | CAROLINE GRISSELL, |
| ESTHER ANN LUKENS, | ANNE GARRETSON, |

ANNA G. SHREEVE.

*Boulding.*—The Tribune says, the Deputy Marshal is on his way back without Boulding, not having received the telegraphic despatch, for his return. Many of the South Carolinians are displeased with his return, fearing his influence upon their slaves, tho' others rejoice at the faithful execution of the law.

## Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio.
Timothy Woodworth, Litchfield, Medina co., O.
Wm. Payne, Richfield, Summit co., Ohio.
T. E. Bonner, Adrian, Michigan.
Jesse Scott, Summerton, Belmont Co.
Z. Baker, Akron, Summit Co.
H. D. Smalley, Randolph, Portage Co.
Mrs. C. M. Latham, Troy, Geauga, Co., O.

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We respectfully invite all Cash Purchasers thoroughly to examine our Stock and Prices, and as interest governs, we feel confident our Goods and Prices will induce them to select from our establishment. Particular attention is devoted to MILLINERY GOODS and many of the articles are manufactured expressly to our order, and cannot be surpassed in beauty, style and cheapness.

Beautiful Paris Ribbons, for Hat, Cap, Neck, and Belt.
Satin and Taffetta Ribbons, of all widths and colors.
Silks, Satins, Velvets, and Uncut Velvets, for Hats.
Feathers, American and French Artifical Flowers.
Puffings, and Cap Trimmings.
Dress Trimmings, large assortment.
Embroideries, Capes, Collars, Undersleeves, and Cuffs.
Fine Embroidered Reviere and Hemstitch Cambric Handkerchiefs.
Crapes, Lisses, Tarletons, Illusion and Cap Laces.
Valenciences, Brussels, Thread, Silk, and Lisle Thread Laces.
Kid, Silk, Sewing Silk, Lisle Thread, Merino Gloves and Mits.
Figured and Plain Swiss, Book, Bishop Lawn and Jaconet Muslins.
*English, French, American and Italian* STRAW GOODS.

July, 1851.

## More About Quitting.

Mr. Editor: We have taken up the pen some ten or a dozen times lately, to write an Advertisement, and as often have we committed the scroll to the fire, under this impression, to wit: That the whole truth was not revealed according to our design.

We have now abandoned the idea of writing anything, but are going to stick to the "*Diggings*" awhile yet, with the feeling that the patrons of our old ship will stay with us, as we are determined to please. Our New Engine enables us to do work twice as fast as formerly: consequently we can do off Grists of 10 and 20 bushels while the horses bait, and have lots of room for new customers.

☞Steam Mill, one-fourth of a mile West of Salem. E. K. SMITH.

August 30th, 1851.

## Farm for Sale.

THE subscriber offers for Sale his Farm, consisting of 55 acres of land, well improved. The Farm is situated two miles south of Salem, near the Lisbon Road. The improvements are a Frame House, with a good well of water near the door, also a good Log Barn.

THOMAS TEAGARDEN.

August 30th, 1851.

## WM. J. BRIGHT,

*Attorney at Law*, Hartford, Trumbull Co., O. Prompt attention will be given to collections in Trumbull and adjoining counties.

Nov. 23, '50.

## NOTICE.

UNDER the provisions of the "New Constitution" which has been, by the people of Ohio adopted, the term of office of the undersigned, will cease on the second Monday of February, 1852.—Being desirous of collecting the cost due to myself and others previous to the expiration of my term without augmenting them by execution, I take this method of giving notice to all who know themselves delinquent, that unless these costs are paid previous to the first day of January, A. D. 1852, that execution will be issued in such cases without respect to person.

I think the community generally will bear testimony that during my term of office, so far as within my power, I have carefully avoided any accumulation of costs to litigant parties, and have not issued execution unless in cases where my orders so to do were peremptory. I hope, therefore, that those persons who know themselves indebted either as principal or security, as Executors, Administrators or as Guardians, will promptly respond to this call and thereby save themselves further costs and myself and successor in office, the unpleasant task of issuing execution. S. B. MCKENZIE,

Clerk of Court of Common Pleas.

*Clerk's Office, Common Pleas, July 14, 1841.*

**IN TOWN AGAIN.**

Superior Deguerreotypes.

MR. M. B. SMITH, would inform the citizens of Salem and vicinity that he is prepared to execute likenesses in his

*SUPERIOR STILE,*

At his rooms in the Town Hall. Those wishing pictures of themselves, families or friends will please call soon as his stay will be limited.

SATISFACTION WARRANTED.

# THE BUGLE.

## Rights of Women.

We had the pleasure, week before last, of publishing an interesting letter from Mrs. H. M. Tracy of Columbus, now in England. From her also we learn, that the women of France and England, sensible of the false position they occupy in Society of its depressing influences upon all, are arousing themselves to action, are shaking off the incubus of ages, and with a truthful appreciation of their own powers, are asserting their right to employ them in whatever circumstances they can be made conducive to human well-being. How they propose to do this work, will be learned from the following little tract which Mrs. T. has forwarded. *Anne Knight*, is a Quakeress, who has taken the lead in this matter in England.

TO ATHANASIUS COQUEREL.

Paris, 7th Month, 1848.

Alas my brother, and is it true that thy eloquent tongue has in that National Assembly expressed sentiments so disloyal to pure Republicanism as to declaim against the right of women to hold their clubs, and even to listen in the clubs of men! Is it true? "Alas, was this well done, Charmion?" Can it be that thou, a Minister of Religion, should have uttered language so at variance with the commands of thy "Divine Master," for thus I have heard thee designate him. That "Divine Master" says, "All things whatsoever ye would that men should do to you, do you even so to them, for this is the law and the Prophets;" and how wouldst thou like to be forbidden to meet in council, and to express thy opinion? Oh, look at what thou hast said; consider the awful events that are past since I wrote to entreat the engagement of thy talents and thy beautiful eloquence for the rescue of the larger part of the race from its state of thraldom. Remember what M. Legouve said in his lecture: "The former Revolution failed because they had not done justice to the women!" and thus, would these awful massacres have happened if the citizens, instead of thinking solely of their own interests, had said, Liberty for men and women? should we now be in a state of seige? oh no! Full well thou knowest the clear sight of woman? and her sense of justice at the side of man in his councils would not have suffered those measures which from the beginning she foresaw would bring those horrid consequences. There will be misery and insurrection so long as this great injustice is permitted. Hasten, then, I entreat thee for the sake of thy beloved country, for the sake of mine also, poor England, "bound in with shame, with shame, with inky blots and ragged parchment bonds," demand the re-integration of the outraged half of your nation into those rights which the ancient Gauloises possessed and exercised up to 1515, if history say truth; also my Anglo-Saxon ancestors; shake off this frightful yoke of prejudice, and go to that tribune I implore thee, clad in the armor of righteousness, and as a Christian warrior and divine, claim the rights of humanity without distinction of coat or gown. "The righteous are bold as a lion;" it is a holy cause, and it has for shield and buckler (Mat. 7, 12); yes, "all things whatsoever ye would that men should do to you, do ye even so them, for this is the law and the Prophets." Oh, for the love of down-trodden humanity retrace thy steps, and demand that woman should resume her long usurped right, and let me tell thee thou art not alone in this good work, for a brother minister of religion* told me in Paris, that if two-thirds of the Congress were changed for women, it would be all the better for America. An English Minister† has published in his book, that if half our fox hunters and steeple chasers were changed for women, the country would soon be raised to the highest degree of prosperity; and that all we want to right every thing is a little of that straightforward justice and sympathy for all, for which women are naturally distinguished." Join this noble pair of divines, my brother, form a glorious trio; sound the rappel for your brothers, that they advance to the rescue; and imitate the example of your magnificent Archbishop. Mount the barricades, proclaim peace to the discordant elements, establish the happiness of your nation, and with it the happiness of all the world, you will then have raised the only true tri-colored flag destined to make the tour of the globe, with this inscription, "Liberty, Equality, Fraternity, Justice, Mercy, and Truth!"

Fiat Justicia.

Thy Sister,
ANNE KNIGHT.

P. S. "On the score of time, there need be no alarm, lest the study of politics should trespass too largely upon washing, cooking, &c., &c., because every essential principle of good government is summed up in that short sentence of holy writ by which Kings, Queens, Lords and Commons will soon be judged, "*thou shalt love thy neighbor as thyself.*" I can see no great difficulty in making women understand that politics and commerce are branches of ethics or moral conduct, and as such, to obtain happiness for the world or the approbation of God, must be regulated by this golden rule; a rule which a child may comprehend, but which an archangel could not improve for the better, and which for its brevity, perspicuity and universality of application, bears ample evidence of its divine origin. Every child must know that *all monopolies rest on the inverse of God's law.* Its moral code reads thus:—"*thou shalt not love thy neighbor* as thyself." Consequently no monopolist can be a Christian. Like Judas, he sells his soul for mammon; and, without repentance and *restitution*, must go to the same place."

*See what thy Widowed Countrywoman says:*

There is a point on which we ought to quiet the apprehensions of Messieurs, the representatives. These gentlemen appear strongly persuaded that social order would fall to ruin from the moment that woman should occupy herself with any thing beyond the interior of her home. Nobody in the world has so great a right as ourselves, gentlemen, to allay your fears on this head. I am woman, woman born in the class in which your society, *quite maternal* leaves us without any cultivation, consequently destitute and driven to an absorbing slavery. I am besides a mother of a family. Well, gentlemen, I find time for my tasks of workwoman, of housekeeper, of mother of a family, and above all that, some time to occupy himself with social questions, and also some time to criticize and laugh a little at you, for up to this day —oh! our masters and lords; oh! great engrossers of political science, you have made a very pitiful business!

You see, gentlemen, you know no better the woman of your epoch, than Messieurs the Cardinals of 1000 knew her of their own day. Those fathers of the Church, the shepherds of the great flock, the men destined by God to the government of humanity, rose up one day, assembled in council, to know "If THE WOMEN HAD NOT A SOUL!!"—See what cause of hearty laughter for us the great nieces of those holy doctors; and yourselves, Messieurs the representatives, join us in the laughter. They had for excuse the obligation in which they were to live isolated from the woman. You, Messieur, will not find yours but in this, that you do not approach her but in title of master, and never as friend or as brother.

WIDOW MALLET (of Dijon.)

*For The Bugle.*

## To W. S. K.

Hail to thee Pope *Pious!*
Tenth of illustrious fame;
Dost think thou canst defy us
With the handle to thy name?*
Tis vain thy coat of sable
Thy ministerial air
Will never make thee able
Our rebel hearts to scare.

Alas for ghostly fathers,
Their day of grace is o'er,
The Kennedy's and Mathers
Shall rule the world no more,
The pulpit and the steeple
Pray Heaven may ne'er again
Be reverenced by the people,
As something more than *men.*

Well I know thou mournest the errors
Now forever passed away,
Wishing back the gloomy terrors
Of a long departed day
When men revered their betters
And had respect for law,
When dungeons, racks, and fetters,
Kept godless souls in awe.

Alas for bigots hoary,
Alas for babbling fools,
Who but repeat the story,
Ye've learned in heartless schools,
In vain ye cry sedition,
Fanatic! Infidel!
The ranks of Abolition
Your prate will only swell.

Go plan your deeds unholy,
Go stretch your ropes of sand,
Against the poor and lowly;
Let hand be joined with hand,
And pray for the salvation
Of heathen o'er the wave;
Forgetful that this nation,
Crushes the suffering slave.

Cling to some ivied column
'Mid the ruins of the past,
But reserve your thunder solemn,
For each bold Iconoclast;
Yet your creed vain false and hoary,
Shall all be swept away
Before the light and glory,
Of freedom's dawning day!

ANTI PRIEST OCRACY.

*The Rev.

## Original Slave States.

It may not be known to many of our younger readers, that when the original thirteen States of this Union declared themselves free, slaves were held, to a greater or lesser extent, *in every one of them.* The following table exhibits, in an accurrate light, the slave population of each colony at the above mentioned time:—

| | |
|---|---|
| 1 Massachusetts, | 3,500 |
| 2 Rhode Island, | 4,373 |
| 3 Connecticut, | 6,000 |
| 4 New Hampshire, | 629 |
| 5 New York, | 15,000 |
| 6 New Jersey, | 7,600 |
| 7 Pennsylvania, | 10,000 |
| 8 Delaware, | 9,000 |
| 9 Maryland, | 80,000 |
| 10 Virginia, | 165,000 |
| 11 North Carolina, | 75,000 |
| 12 South Carolina, | 110,000 |
| 13 Georgia, | 16,000 |
| Total number of slaves, | 502,102 |

Since the year 1777, seven of the above original members of the confederacy have effected the abolition of slavery in their borders, viz: Pennsylvania, New Jersey, New York, Massachusetts, Rhode Island, New Hampshire and Connecticut—leaving six others that still retain the institution. But the States, where slavery was abolished, been as well adapted to that species of labor as those which now propogate it, it is very questionable whether they would have as readily disposed of it as they did.

Intellectual Parocity.—It once happened that an anxious mother asked Mrs. Barbauld at what age she should begin to teach her child to read. "I should much prefer that a child should not be able to read before five years of age," was the reply. "Why, then, have you written books for children of three?" "Because, if a young mamma will be very busy, she had better teach in a good way than in a bad one." I have known clever precocious children at three years dunces at twelve, and dunces at six particularly clever at sixteen.—One of the most popular authoresses of the present day could not read when she was seven. Her mother was rather uncomfortable about it, but said that as everybody did learn with opportunity, she supposed her child would do so at last. By eighteen, this apparantly slow genius paid the heavy but inevitable debts of her father from the profits of her first work, and before thirty had published thirty volumes.—*Marcy's "Remarks on Education."*

"How is coal this morning?" said a purchaser to an Irishman in a coal yard. "Black as iver," replied Patrick, respectfully taking off the remains of his hat.

From The Commonwealth.

## Fugitive Slave Bill.

Rarely, in all the ages of recorded time, had any event spread such wide distress and dismay as the passage of the Fugitive Slave Bill. Large numbers of fugitives, who for long years had considered themselves out of danger, who had reared families, acquired some education and property, and formed the habits and characters of freemen, found themselves compelled to choose between flight to another country, and hazarding the unutterrable sorrow of being returned to bondage. How widely spread was this misery, may be partly judged from such facts as that a hundred and thirty communicants of one church in Buffalo, New York, left their homes at once for exile in Canada, that the colored Baptist Church at Rochester lost all but two of a hundred and fourteen communicants, and the colored Baptist Church at Detroit eighty-four communicants, in the same way.

Nor was the consternation coufined to fugitives. The nefarious law had taken away everything that can be called security even from colored natives of the Free States; and men as free by all titles as the Governor of Massachusetts, reasonably trembled, night and day, before what placed them and their wives and children at the mercy of any kidnappers who would but make a false oath. We say nothing now of the burning sense of wrong on the part of men of thought and of honor, in view of the disgrace brought upon their country, the insult offered to every principle they revered, the hideous service which the law undertook to impose on themselves.

The mischief was done, the shame was complete, as far as depended on legislation. But the decrees of the devil work weakly, where there is a moral sense in a people.—Twelve months, wanting a few days, have passed, since the Fugitive Slave Bill went through the forms of law, and not twelve fugitives have been carried back by force of it from the Free States, and not two yet,—praised be God!—from New England.

They tried the experiment first in New York and Philadelphia, as was fit enough. In eight days from the date of President Fillmore's signature to the Bill, Hamlet, a mulatto communicant of the Methodist Church, was arrested in the former city, and having been adjudged a fugitive by the commissioner, was put in irons, and by a grandson of Col. Talmadge of the revolutionary war, acting for the Marshal, was conveyed (his wife and children being still ignorant of his fate) to Slatter's slave jail in Baltimore. This was too bad for the hearts of Wall street to bear, and money was presently raised for his liberation.

Adam Gibson was next carried from Philadelphia, agreeably to a decree of Mr. Commissioner Ingraham, who said he had no doubt of the prisoners identity." But on arriving in Maryland, it turned out that the Commissioner was mistaken; that Gibson was not the man sent for; and he was allowed to go back. Then Henry Long, who by the help of good legal counsel, had got clear of one Hall,—who had taken jurisdiction of his case in New York, pretending to be a Commissioner, but who turned out to be none,—was by the decree of a better qualified magistrate transported to Virginia, thence to be sold into Georgia, there to make trouble by "preaching freedom," as we learn from the recent local prints.

A man claimed in Detroit asked for time to send for his *free papers*, to Cincinnati, where he declared that they had been left. But the Commissioner said that if they were in court, he had no right to look at them, and that, he must proceed to make a decree on the affidavit of the claimant.

William and Ellen Crafts, the latter personating, in male attire, a young planter travelling with his servant, made their way to Boston, where pursuers found them out. Crafts declared that he meant to have a jury trial, and armed and fortified himself accordingly. This understood, the Marshall and his people let him alone; and the hero Crafts, and the heroine, his wife, are now in safety and honor in England. With Shadrach, the second Boston case, things went no better. A mob of people of his own color took him out of the hands of the marshal's force in the court house, and he is now said to be enjoying his freedom in Canada. His escape occasioned a proclamation by the President of the United States. For Sims more machinery was set in motion. Boston was a garrisoned town, while the poor boy was in custody. The judges of Massachusetts went to their seats under the chains stretched around his prison in the court house. For him, process of the august Commonwealth remained unexecuted in the sheriff's hands. At peep of day the mayor marched at the head of the procession which accompanied him to the embarkation for his voyage.

* * * * *

Certainly, things look badly enough upon the surface. But the surface is not all.—Sometimes there are elements beneath, which the surface only conceals, and cannot confine. As long as they are motionless, it keeps its form. Let them shift and mix a little, and they burst through it, and break it up, and change its whole shape and aspect. The fortunes of a nation are partly determined by its legislation, which is dictated by the governing party. But parties are not eternal. The principles which they profess to recognize, call, from time to time, for new applications, and the interests which they possess, and the estimation of those interests, both change in the course of years. In public affairs, all calculations on influences and tendencies, and especially on arrangements, are so uncertain, that on the one hand, there should never be despair. It would be very silly to suppose that law and liberty are down forever, because the fugitive slave bill is on the American statute book, and bad men and men befooled are singing *Te Deums* to it.

## Altered Times.

O! age of reverses and times of disorder,
On which love sick poets in vain would write sonnets,
Once "all the blue bonnets were over the border,"
Now all the blue borders are over the bonnets!"

A lady on upon taking up Shelley's novel, "The Last Man," threw it down very suddenly, exclaiming, "The Last Man! Bless me! if such a thing ever were to happen, what would become of the women?"

* Lindley Murray Hoag.
† Benjamin Parsons.

## Women's Rights Convention.

In accordance with a vote of the Women's Rights Convention held in Worcester, Mass., on the 23d and 24th of October last, another Convention for the same object, viz: "to consider the Rights, Duties and Relations of Woman," will be held in Worcester, Mass., the 15th and 16th of October next.

We invite all, both men and women, to meet at the appointed time and place, for the free and full discussion of this great question. The cause itself, affecting as it does the destiny of the race, takes the front rank in those Reform movements which the progressive spirit of the age has called into being; and invites to its aid, all who see and feel the wrongs which grow out of the false position occepied by Woman, and who having

"No dread of what
Is called for by the instinct of mankind,"

Dare give to such a movement, the sanction o their presence, and to embody in word and deed, the thought and feeling which they must have, who see that Woman, Socially, Civilly, Religiously and Educationally, occupies and unnatural and unworthy position.

The work contemplated, is no "child's play." It wars directly with the thought, so deeply rooted and so hoary, that Woman is only an appendage, and not an integral part in the fabrick of human society. It is in full conflict with the world's teachers,—its preachers, its lawgivers, its facts and its painters.

It stands opposed to those soul-blighting usages of society which have consigned Woman to an aimless and objectless existence, and have baptized a life so unworthy, as peculiarly fitting and graceful for Woman.

Such are some of the circumstances; come then to the Convention, prepared as thought meets thought, to sieze and *use* each new ray of light in dispelling the "gross darkness" that is spread everywhere, relative to Woman's Rights, and the duties that grow out of those Rights.

Reports will be presented, from the Committees, appointed by the last Convention; on Education, Industrial Avocations; Civil and Political Functions, and Social Relations.

In addition to those who last year gave interest to the Convention, Mrs. Coe of Ohio, will be present.

In behalf of the Committee,
LUCY STONE,
PAULINA W. DAVIS,
WM. H. CHANNING.

N. B. Papers friendly to the movements are requested to copy.

## Spirit Flowers.

BY CARLOS D. STUART.

A young child stood by its mother's side,
Watching the shining mould
Of a grave scooped from old grave dust,
By a sexton gray and old;
"And why do they bury us, mother dear,
Down in the earth so cold?"
She asked, as she gazed at the grave fresh scooped
By the sexton gray and old.

"The earth is not cold, my darling child,"
Softly the mother said:
"Its bosom is warm, and to sleep and rest,
Gently we bury the dead:
Its bosom is warm, my darling child,
And under the sun and shower,
The soul will rise from its quiet sleep,
A beautiful bud or flower.

"And angels will bear it up, my child,
Into the heaven above,
Never again to droop or die,
But bloom in the light of love;
The sun's warm rays, and the shining dew,
Are shapes of an angel band,
Who sent to gather the spirit-flowers,
Over the grave-turf strand."

And silent, the young child answered not,
But knew from that blessed hour
Why she had gazed and wondered so much
At every beautiful flower;
And ever in after years, the breath
Of the flowers were sweeter far;
They led her up to the spirit land,
Over the shining star.

## Doctors of Divinity.

Many people entertain the profane idea that Doctors of Divinity are not "as much above other men as they might be." For the special instruction of such we publish the following article from one of our exchanges, merely remarking that there is no good reason why a D. D. should be less reverenced than formerly:

"When the University of St Andrew's sold her honors, a certain minister who deemed that his ministrations would be more acceptable and more useful if he possessed what the Germans call the doctor's hat, put £15 in his purse, and went to St. Andrew's to purchase for himself a degree. His man servant accompanied him, and was present when his master was formally admitted to his long desired honor. On his return, 'the doctor' sent for his servant, and addressed him somewhat as follows:

'Noo, Saunders, ye'll aye be sure to ca' me *the doctor;* and gin ony body speere at you aboot me, ye'll be aye sure to say the doctor's in his study, or the doctor's engaged, or the doctor will see you in a crack"

'That a' depends,' was the reply, 'whether ye ca' me the doctor, too.' The reverend doctor started. 'Ay, it is just so,' continued the other; 'for when I fand that it cost sae little, I e'en got a diploma myself.' Sae, ye'll just be good enough to say, Doctor, put on some coal; or doctor bring the whisky and hot water; and gin ony body speers you aboot me, ye'll be sure to say, the doctor's in the stable, or the doctor's in the pantry, or the doctor's digging potatoes, as the case may be."

Overland Immigration.—The overland immigration is beginning to come in. The first party reached Placerville on the 7th.—They represent the entire body only about a thousand strong. All in good health. Some two thousand have returned off to Oregon.


## LITTELL'S LIVING AGE.

*Extracts of letters from Judge Story, Chancellor Kent, and President Adams.*

Cambridge, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

New York, 7th May, 1844.

I approve very much of the plan of the 'Living Age;' and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

Washington, 27th Dec., 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisty the wants of the American reader.

The elaborate and stately Essays of the Edinburgh Quarterly, and other Reviews; and Blackwood's noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contributions to Literature, History, and Common Life, by the sagacious Spectator, the sparkling Examiner, the judicious Atheneum, the busy and industrious Gazette, the sensible and comprehensive Britannia, the sober and respectable Christian Observer; these are intermixed with the Military and Naval reminiscences of the United Service, and with the best articles of the Dublin University, New Monthly, Frazer's, Tait's, Ainsworth's, Hood's, and Sporting Magazines, and of Chamber's admirable Journal. We do not consider it beneath our dignity to borrow wit and wisdom from Punch; and, when we think it good enough, to make use of the thunder of The Times. We shall increase our variety of importations from the continent of Europe, and from the new growth of the British Colonies.

We hope that, by 'winnowing the wheat from the chaff,' by providing abundantly for the imagination, and by a large collection of Biography, Voyages, Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

The Living Age is published every Saturday, by E. Littell & Co., corner of Tremont and Bromfield streets, Boston; Price 12 1-2 cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

Postage Free.—To all subscribers within 1500 miles, who remit in advance, directly to the office of publication, at Boston, the sum of Six dollars, we will continue the work beyond the year, as long as shall be an equivalent to the cost of the postage:—thus virtually carrying out the plan of sending every man's copy to him Postage Free; placing our distant subscribers on the same footing as those nearer to us; and making the whole country our neighborhood.

We hope for such future change in the law, or in the interpretation thereof, as will enable us to make this offer to subscribers at any distance.

E. LITTELL, & CO., Boston.

## YANKEE NOTION STORE.

**Pedar's Goods at Wholesale,**

AT prices lower than at any other place West of the Alleghenies. Merchants and Pedlars are invited to call and see, (as seeing is believeing) and we will give them the proots, of the cheapness of our stock, which is principally received directly from the manufacturer and importer and

*Consists in part of Italian and American*

| | |
|---|---|
| Sewing Silk, | Spool Thread, |
| Patent Thread, | Shoe do |
| Combs, | Buttons, |
| Hooks and Eyes, | Braids, |
| Laces, | Edgings, |
| Pins, | Insertions, |
| Hair Oils, | Suspenders, |
| Fancy Soaps, | Hosiery, |
| Perfumery, | Gloves, &c. &c. &c. |
| Envelopes, | Cap Paper, |
| Letter Paper, | Fancy Note Paper, |
| Portfolios, | Metalic Pens, |
| Bonnet Wire, | Linen Braid, |
| Worsted Braid, | Silk Braid, |
| Port Monnaies, | Fans, |
| Zephyr, | Shoe Thread, |
| Purses, | Business Cards, |
| Scissors, | Needles, &c. |

Just received and for sale at the Yankee Notion Store, North Side of Main St., Salem, O., a large assortment of Spool Silk in Boxes, warranted to be of the best quality, and each spool to contain the stated quantity of silk. Also splendid Papier Mache Buttons, a new article just coming into the market.

☞ Our stock will be constantly renewed through Bancroft & Lee of Philadelphia.

June 18, 1851. SAM'L BROOKE.

## I. TRESCOTT & CO.---Salem, Ohio,

WHOLESALE Dealers in School, Miscellaneous and Moral Reform Books; Paper, Ink, and Stationery; Drugs and Medicines, Paints, Oils, and Dyestuffs; Dr. Townsend's Celebrated Sarsaparilla; Fahnestock's, McLane's and Seller's Vermifuge and Pills; and all the Popular Medicines of the Day.—ALSO,

*BOOTS & SHOES* and Shoe Findings; Dry-Goods and Groceries,,&c. &c. Aug. 9, '50

## Western Farmers' Insurance Company,

*OF NEW LISBON, OHIO.*

This Company was organized, and commenced issuing Policies the first of May, 1850.

And, although it has been in operation but about eight months, we are able to report as follows:

| | |
|---|---|
| Whole number of Policies issued, | 2,000 |
| " am't of property insured, | $1,616,100 |
| " amount of Premium Notes, | 8,479 |
| " " of Cash Premiums, | 5,395 |
| " " of losses, | 762 |
| Balance of Cash Premiums above losses, | 5,131 |

From the amount will be seen that we already number [illegible] most of the Mutual Insurance [illegible] have been in operation for [illegible] and have more Cash on hand than [illegible] Company in the State on so small an amount of risk. The astonishing success with which this Company has met is good evidence that it is one of the best institutions in the country; and it is believed that it stands unrivalled for liberality and fair dealing.

**DIRECTORS:**

Noah Frederick, Arthur Burrick,
Alexander Patterson, Edward Powers,
Joseph Orr.

OFFICERS:

N. Frederick, *Prest.* J. M. Gilman, *Vice Prest.*
J. McClymonds, *Treasurer.* Levi Martin, Sec.
Wm. J. Bright, *General Agent.*

## Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES,

J. P. Story, Waukesha, Waukesha, Co., Wis.
James Herrick, Twinsburg, Summit, Co., Ohio.
Mr. Tapporn, Ravenna, Portage County, Ohio.
Stow & Taff, Braceville, Trumbull County, O.
Moor & Johnson, McConellsville, Morgan Co., O.
Wm. Hamilton, Pennsville, Morgan Co., O.
Edward Smith, Salem, Columbiana County, O.
J. & Wm. Freed, Harrisburg, Stark County, O.
Jordon & Co., Bloomfield, Trumbull Co., O.
John Wetmore, Canfield, Mahoning County, O.

THO'S SHARP & BROTHERS.

Salem, May 30, 1851.

## Every Body Look this Way!!

HAVING moved and re-fitted our Shop, we feel safe in saying that we will be able to give entire satisfaction in the way of

*Shaving, Hair Dressing, and Shampooing,*

to all of our old customers, and as many new ones as may favor us with a call.

Thankful for past favors, we hope to merit a liberal share of the public patronage.

With Razors sharp, and chairs that's easy -
In shaving we'll be sure to please ye;
Combs that's ready, with scissors keen,
We cut your hair both sleek and clean;
If your head is coated with dandruf,
Give us a trial with our shampooing stuff,
And if you doubt at all and wish to see,
Call at Ambler's Block, just number three!

LEE & JOHNSON.

Salem, April 12, 1851.

## Farm for Sale.

The subscriber offers for sale, a small Farm, consisting of Sixty Acres of first rate land, situated two miles North East of Salem. There are upon the premises a Log House and small Barn, and one of the best veins of coal in the neighborhood. The property is that formerly held by Dr. Saml. Ball. Indisputable titles will be given.

For terms of Sale, and other particulars apply to James Barnaby, Salem, O.

May 1, 1851. J. HEACOCK.

## The Young Abolitionists!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts. per copy. I. TRESCOTT, Co.

Also, at D. Anderson's Book-Store 34 West 4th St., Cincinnati.

August 10, 1850.

TO TEACHERS AND OTHERS

## Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do., Naylor's System of Teaching Geography, or Baldwin's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Damascus, Columbiana Co., O., or at

THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascoville Col. Co., O., or to Barnaby & Whinery, Salem, Columbiana County, Ohio. ENOCH WOOLMAN.

Also, for sale at the above named place several Cases of Scientific Apparatus, for Common Schools. E. W.

## JOHN C. WHINERY,

SURGEON DENTIST!!—*Office over the Book Store.*—All operations in *Dentistry* performed in the best manner, and all work warranted elegant and durable. *Charges reasonable.*

Salem, Sept. 8th, 1849.

## DAVID WOODRUFF,

*Manufacturer of Carriages, Buggies, Sulkies, &c.*

A general assortment of carriage constantly on hand, made of the best material and in the neatest style. All work warranted.

Shop on Main street, Salem, O.

## Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.

New Lyme, Aug. 17th, 1850.

## Anti-Slavery Songs!

WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to.

Aug. 10, 1850.] I. TRESCOTT, & Co.

## JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR!

*Cutting done to order, and all work Warranted.*

North side, Main Street, two doors East of the Salem Bookstore.

## FOR SALE

A FIRST RATE BUGGY with Iron Axels, and two superior Fanning Mills, all entirely new. Enquire of JAMES BARNABY.

Salem, Feb. 22, 1851.